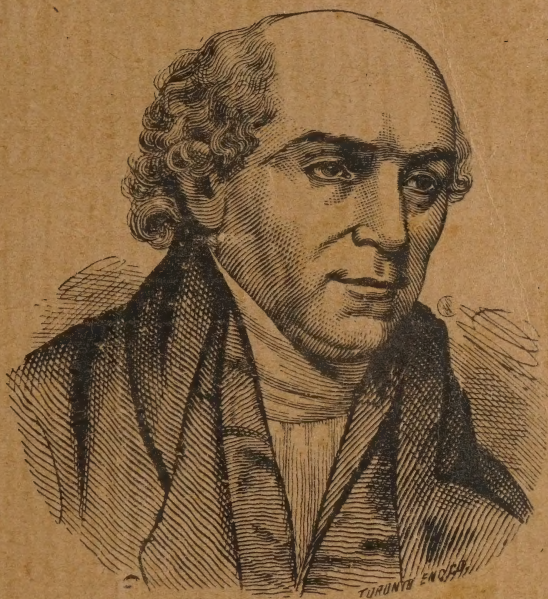


REPORT  
OF THE  
CAREY CENTENNIAL MEETINGS



HELD IN  
The Jarvis St. Baptist Church, Toronto.  
FEBRUARY, 15-16, 1892.

PUBLISHED BY THE FOREIGN MISSION BOARD.



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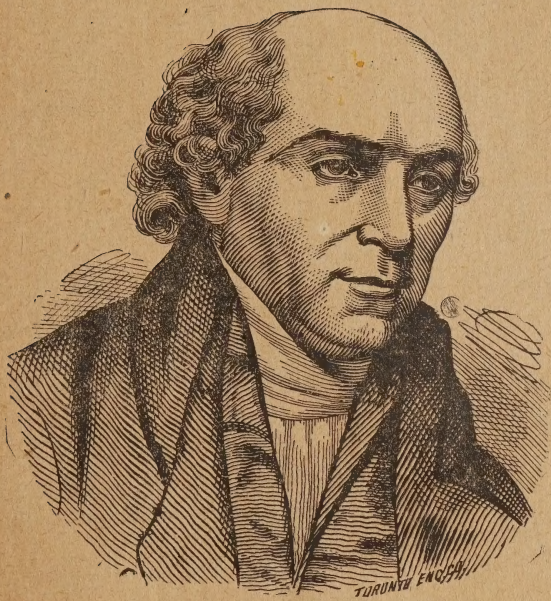
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WILLIAM CAREY.

"Expect great things from God." "Attempt great things for God."





## INTRODUCTORY.

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THE CAREY Centennial Meetings, held in the Jarvis St. Baptist Church, Toronto, on February 16th and 17th, 1892, were of surpassing interest from first to last. This was due to two things ; the exceptionally instructive character of the programme, and the able way in which the various topics were dealt with. It was felt by the Board that they would not be true to their trust if they failed to gather these papers together in permanent form for the information of our people. Some of the addresses are given in full, others are abridged. Instead of his lecture on Carey, Mr. Stewart has furnished us with a briefer sketch of Carey's life.

Nothing but the papers and addresses are here given ; but the prayer meetings, which opened each day's meeting, the hearty singing, and vigorous discussions with which these addresses were interspersed, had not a little to do with the overflowing interest and power of these meetings.

It is the hope and prayer of the Board that these stirring reports may be read by very many of our people, young and old, and that the clearer view of our Missionary work and responsibility thus obtained, may lead to deeper interest and greater liberality.







# THE CAREY CENTENNIAL MEETINGS.

## WILLIAM CAREY.

BY REV. J. W. A. STEWART, B. A., ROCHESTER, N. Y.

**A** LIFE OF CAREY in THREE THOUSAND WORDS! This is what I am asked to write. The thing seems impossible. The three thousand WORDS can be written; but that they shall contain much LIFE I dare not promise. This sketch will bear the relation to the life of Carey which is borne by a perfectly dry skeleton to a living man. He who looks upon the skeleton must use his imagination, and clothe it with flesh and blood.

In the opening century of our era, when the Romans occupied Britain, they, according to their custom, intersected it with well built roads. One of these, which ran from Dover to London, and from London to the North was the well known "Watling Street." On the South side of Watling Street, in the South East corner of the County of Northampton, is the village of Paulerspury. Here, on the 17th of August, 1761, Carey was born. George the Third became King in 1760. This was the time of William Pitt. It was a period fertile in significant movements and events. The political, social and religious life of England at that time is worthy of attention. Carey was the first-born of a family of five. His father, Edmond Carey, was a weaver by trade, but while William was still a child he became parish clerk and schoolmaster, which offices his father had filled before him. He was a man of "the strictest integrity," and he was a great reader. Amongst his pupils was his son, whom he instructed in the rudiments of knowledge, and who, by the time of his father's death in 1816, had already attained to great eminence.

William was "small for his years and slightly built." He early imitated his father in his love of reading; he was intensely fond of plants, insects and all natural objects, with which, while yet a child, he crowded his little room; and he was possessed of an indomitable spirit. The story of his climbing a tree is well known. At the age of fourteen he was apprenticed to Mr. Clarke Nichols, shoemaker, Hackleton, about nine miles from Paulerspury. Here he subsequently worked as a journeyman, and still later as a shoemaker on his own account. At Hackleton also, at about the age of eighteen, took place his conversion. He came under the influence of Thomas Scott, the commentator, then Curate at Olney, and through him was led into an experience of divine grace. In some way he was led to attach himself to the Non-conformists at Hackleton. Through the study of the scriptures his convictions took definite shape, and on October the 5th, 1783, he was baptized in the river Nen at Northampton by Doctor Ryland. "This day baptised a poor journeyman shoemaker," was the entry Doctor Ryland made in his diary. His text that day was, "Many that are first shall be last; and the last shall be first."

The pursuit of knowledge had become with Carey a sort of passion, and from it his shoemaking and his poverty never turned him aside. By the time he left England he was able to read the Bible in SEVEN LANGUAGES. He was almost entirely self-taught. Soon we find him connected with the Baptist



church at Olney of which John Sutcliffe was then pastor. He had already exercised his gifts as a preacher, and he was encouraged by Mr. Sutcliffe to devote himself to the work of the ministry. His first settlement was at Moulton ten miles from Northampton, in 1786. Here he tried to keep a school in order to add to his slender income, but not succeeding in this he resumed his shoemaking. Once a fortnight he trudged to Northampton with a wallet of shoes on his back, and returned with a pack of leather.

It was while at Moulton that his mighty purpose took shape in his mind. He read Andrew Fuller's, "The Gospel Worthy of all Acceptation." He also read "Cook's Voyages," and he taught his class geography from a home-made leather globe. Somehow the spiritual truth and the geographical facts coalesced, and out of their union sprang the thought as to how small a portion of the human family yet possessed any knowledge of Christ. This thought once born grew in impressiveness, and it brought with it the question as to the duty of Christians to spread the gospel. To the subject of this sketch that question meant the duty of William Carey to spread the gospel. He stuck on the wall of his shop a large map of the world made of scraps of paper, on which he jotted down all he could learn about each country. As he sat and cobbled he studied that map. Steadily, surely the purpose was formed that he would go to the heathen as a messenger of Christ. Of course he let his brethren know what was in his mind. Indeed he gave them no rest till they too acknowledged this Christian duty and were prepared to second his plans. But what a storm of opposition he encountered. His father, his wife, his brethren in the ministry, the church, the world, the East India Company—all were opposed. But the oak does not yield before the storm, it only takes firmer hold. Carey was made of oak.

In 1789 he removed from Moulton to Leicester to take charge of a congregation in Harvey Lane. Here in 1792 he published his pamphlet, written at Moulton, "An Enquiry into the Obligation of Christian to use Means for the Conversion of the Heathen."

Shortly afterwards, on May 31st, 1792, he preached his famous sermon at the Association meeting at Nottingham. The text was Isaiah 54 ; 2, 3 ; the points were, 1st, Expect great things from God ; 2nd, Attempt great things for God. That sermon really created the modern Foreign Mission enterprise. That sermon had been five years in the making, and it had proportionate power. There was no resisting it, and as an immediate result a resolution was passed, "That a plan be prepared against the next meeting at Kettering for the establishment of a society for propagating the gospel among the heathen." Six months later at Kettering, after the meeting was over, twelve ministers met in the house of Mrs. Beeby Wallis, and formed the Baptist Missionary Society. Before they separated a subscription was made for the work of £13 2s. 6d. Andrew Fuller was made Secretary of the Society and Carey offered himself as its first missionary. And so Carey's great thought at last had organized form. The organization it is true, was as humble as it could be, ministers and laymen alike held aloof from it. There was no high sounding name to lend it respectability. Its first subscription in money was almost ridiculously small. But to start from the humblest beginnings is the law of the Kingdom of God. The manger in Bethlehem was the cradle of Christianity.

Not till eight months after the formation of the Society did Carey set sail. Meantime the question as to the country in which the work should be undertaken had to be determined, money had to be collected, and all the necessary preparations for setting forth had to be made. At length all was in readiness. India was fixed upon as the field. Carey resigned his charge at Leicester. Mrs. Carey refused to go, and her husband felt that he dare not withdraw and therefore must go without her. A farewell meeting was held at Leicester on March 20th, at which Fuller preached from the words "Peace be Unto you ; as my Father hath sent me even so send I you."



John Thomas, a ship surgeon, who had been in India and had attempted to preach there, offered to accompany Carey. They took passage on *The Earl of Oxford*, an East Indianman, but the captain was warned that information would be laid against him for having on board an unlicensed person, and so Carey and Thomas had to take back their passage money and go ashore. The East India Company, which then ruled British India did not propose in any way to encourage Christian missions. However, all turned out for the best. Mrs. Carey was now prevailed upon to go. Passage was taken on the *Kron Princessa Maria*, a Danish ship, and on June 13, 1793, they set sail, and speedily lost sight of the white cliffs of England, which they were never more to look upon. The day of steam-power and of quick voyages had not yet dawned. Not until November 11th did they arrive in Calcutta.

Carey was now thirty-two years of age. He had been well disciplined in the school of hardship, nor had he set out on this enterprise without counting the cost. And he needed every lesson he had learned and all the courage he possessed for the task and the difficulties which were now before him. He was a stranger in a strange land, without friends, and without money, for the little stock of money which he brought was soon exhausted. A trying climate had to be endured, illness entered his family, his wife bitterly upbraided him. He was forced to do something for the sustenance of his family. After various shifts he accepted an appointment as manager of an indigo factory at Mudnabatty, to the east of Calcutta, where he remained till 1799. The necessity for this secular occupation will appear when it is remembered that during their first three years in India the Society at home sent out only £200 for the support of Carey and Thomas and their families. Nevertheless the Society at home fears that he is beginning to look back after having put his hand to the plough, and they send him a letter of "serious and affectionate caution." As for Carey he spends all his spare time at Mudnabatty in missionary work, in preaching and teaching and translating. While here he translated the whole of the New Testament into Bengalee. Every dollar he can spare from his family's support goes to his work. "I am indeed poor," he writes to the Committee, "and shall always be so till the Bible is published in Bengalee and Hindoostanee, and the people want no further instruction." While at Mudnabatty one of his children died, he himself had a very serious illness, and his wife was stricken with incurable melancholy and had to be kept under restraint till her dying day. These first years did not bear much fruit, they were chiefly years of further training for the great work he was yet to do.

In October, 1799, Marshman and Ward with others arrived from England to help in the work. It soon became evident that they could not settle as missionaries on the East India Company's territory, and accordingly that they might be under Danish protection they settled at Serampore, sixteen miles up the Hoogly from Calcutta, where Carey at once joined them. It was not till 1814 that the Christian Missionary could go about his work like other men in British India. Henceforth the toils and fortunes of these three—Carey, Marshman and Ward—were united, and the story of one is the story of all. Colonel Bie, the Governor of Serampore, was a Christian man, and he received these missionaries very kindly, and in various ways aided them in their work. His action in this respect met with the approval of his Home Government at Copenhagen. After deliberation the missionaries adopted the Moravian idea and settled as a single family, with a common purse, a common table, and a common abode. Each was allowed a small separate sum for pocket money, and whatever remained was devoted to the mission. They drew up an agreement which was to be read publicly three times a year, and by which they bound themselves to the most unqualified consecration. And then they set to work. And this they did in no narrow spirit. Carey was remarkably many-sided, and nothing that concerned the welfare of India escaped him. He saw now that "the gospel was to be made known to an immense population · the Bible to be



translated into many languages ; a whole Christian literature to be created ; that schools were to be established ; the people to be educated ; a succession of native evangelists, pastors and teachers to be raised up ;" that in every way broad foundations were to be laid for the work of christianizing India. He had already translated nearly the whole of the Bible into Bengalee ; while at Mudnabatty a wooden printing press had been given him ; this was straightway set up, and on March 8th, 1800, Ward, the printer, placed the first sheet of Bengalee New Testament in Carey, the translator's, hands.

The limitations as to the length of this sketch will not allow me to give any of the details of the work at Serampore during the thirty four years which elapsed between the settlement of the missionaries there and the death of Carey. I shall attempt therefore to summarize the facts as best I can. And first let me take up the important question as to where the money came from to enable these men to do what they did. In the year 1800 Lord Wellesley, Governor-General of India, established Fort William College at Calcutta, for the training of those who proposed to enter the civil service. Carey, as the one man in India best qualified for the office, was appointed teacher of Bengalee, Sanskrit and Mahratta with a salary of \$3000 a year. He was afterwards raised to the status of Professor with a salary of \$7,500. Subsequently he, also drew \$1,800 a year as Government translator. Marshman and his wife established schools which brought them nearly \$5,000 a year. What did they do with this money ? During their first twenty-six years at Serampore they expended on the work of the mission in buildings, equipment, printing &c., \$290,000. Of this sum \$50,000 came from England ; the balance they earned and contributed themselves. Though their earnings were so large they lived on as little as possible. THREE HUNDRED DOLLARS A YEAR was all Carey allowed for himself and family. It is estimated that this Serampore band contributed all-told to the cause of religion little short of \$400,000 !

Next we shall speak of their work in translating and printing the scriptures. Whilst Carey was so many sided, and was always ready for any kind of missionary work, it was as a translator of the Bible that he was preeminent. In his childhood and in his humble shoemaking days he sowed the seed of which the harvest now appeared. He had begun the work of translating almost immediately after his arrival in India. They accumulated many helps at Serampore. Carey was able to get valuable aid from men of learning at Fort William College. The newly-formed British and Foreign Bible Society aided with money. They built a large printing and type-founding establishment, and they worked like slaves. In the course of thirty years there issued from that mission press 212,000 volumes of the sacred word in forty different languages and dialects ! In addition to all this, and to prepare the way for his successors, Carey made grammars and dictionaries of language after language.

It need scarcely be said that meanwhile the direct work of evangelizing and instructing was carried on with vigor and success. Andrew Fuller, who died in 1815, was permitted to see before his death nearly 700 native converts baptized by the missionaries, 10,000 heathen children instructed in the schools, the gospel preached far and wide, and in every way a really aggressive work being done.

In order to make known how it was possible for Carey to accomplish so much I think it worth while to give the following extract from a letter of his written from Calcutta.

"I give you a short view of my engagements for the present day, which is a specimen of the way of spending one half of the week. I rose this morning at a quarter before six, read a chapter in the Hebrew Bible, and spent the time till seven in private addresses to God, and then attended family prayer with the servants in Bengalee. While tea was getting ready, I read a little in Persian to the Moonshi, who was waiting when I left my bedroom ; read also before breakfast a portion of the Scriptures in Hindoostanee. The moment



breakfast was over, sat down to the translation of Ramayun from the Sanskrit, with a pundit, who was also waiting, and continued this translation till ten o'clock, at which hour I went to college, and attended the duties there till between one and two o'clock. When I returned home I examined a proof sheet of Bengalee translation of Jeremiah, which took till dinner time. After dinner translated, with the assistance of the chief pundit of the college, the greater part of the eighth chapter of Matthew in Sanskrit. This employed me till six o'clock. After six sat down with a Telugu pundit to learn that language. At seven I began to collect a few previous thoughts into the form of a sermon, and preached in English at half past seven. About forty persons present. After sermon I sat down and translated the eleventh of Ezekiel into Bengalee, and this lasted till near eleven, and now I sit down to write to you. After this, I conclude the evening by reading a chapter in the Greek Testament, and commending myself to God. *I have never more time in a day than this, though the exercises vary."*

The italics of the last sentence are mine. Let the reader ponder that extract and he will discover one secret of Carey's prodigious work.

My space is exhausted, none is left to tell of Carey's three successive wives, or of his children; or of Krishna Pal, his first native convert, or of the burning of the mission premises in 1812; or of Carey's great love of flowers, his splendid garden, and his rank as a Botanist; or of the agricultural society which he formed, the first in India; or of his introduction of the steam engine into India; or of the honors which came to him in his later years; or of what that work of Foreign Missions has come to which he inaugurated. Nor is there space to say aught of his beautiful personal character.

He toiled on to the end, latterly in much physical weakness. His death took place on the morning of June 9th, 1834. His grave at Serampore is marked by a stone which bears this inscription directed by himself.

WILLIAM CAREY,  
BORN, AUGUST 17, 1761.  
DIED, JUNE 9, 1834.

"A wretched, poor, and helpless worm,  
On Thy kind arms I fall."

"Mark the perfect man, and behold the upright, for the end of that man is peace."

## A SYNOPSIS OF PASTOR W. PROSSER'S EXPOSITION ON MARK 1 : 38, AND JOHN 17 : 18.

**W**HEN DR. DUFF paid his last visit to Dr. Carey's death bed he talked of Dr. Carey's life. After prayer and a tender farewell, the dying man said, "Mr. Duff you have been speaking of Dr. Carey; when I am gone say nothing of Dr. Carey—speak about Dr. Carey's Saviour."

At our Carey Centennial meeting, it is a striking and gratifying coincidence, that after a season of prayer, our service should begin with an exposition on the mission of Dr. Carey's Saviour.

Mark 1 : 38 ; "And He said unto them, let us go into the next towns, that I may preach there also, for therefore came I forth."

John 17 : 18 ; "As thou hast sent me into the world, even so have I also sent them into the world."

The leading thought in these coupled verses seems to be, — *that Christ's mission is the model of our mission in the world.* Christ is our model in the

#### QUALIFICATIONS

necessary for our mission. Comparing these with other scriptures, we discover a four-fold qualification. The first suggested is:—An *official* qualification. "For therefore came I forth," not from Capernaum, where He made His home, not from the desert place where He had retired for prayer, but from the Father. "For I proceeded forth and came from God; neither came I myself, but He sent me," John 8 : 42. In His divine *nature* the Son is the equal of the Father. In His *office* as Mediator He is the subordinate and the "sent" of the Father; "the angel of the covenant" and "the apostle of our profession."

"As Thou hast sent me into the world, even so have I also sent them into the world." The Father sends the Son, the Son sends His disciples, and the commission in both cases is of the same divine authority. On this authority the Twelve Apostles, and afterwards the Seventy Disciples, were sent forth as pioneer missionaries, whose Home Mission was the prelude and the outline of the Foreign Mission work mapped out in the Great Commission, "Go ye therefore, and teach all nations," etc., Mat., 28 : 19, 20. This commission of Christ though addressed to the eleven was not intended to be limited to the apostles. It includes all His disciples in every age, individually as Christians, and collectively as churches. This is evident from the accompanying promise, "And lo, I am with you always, even unto the end of the world." This is the Magna Charta of the whole body of believers; our title deed to the possession of the world, bearing the signature and the seal of Him to whom "all power is given in heaven and in earth."

A *supernatural* qualification is suggested by comparing these passages with Luke 4 : 18, 19 : "The spirit of the Lord is upon me," etc. Not only the authority, but also the power to prosecute His mission came from the Father. This is the "grace of God" which was upon Him from His childhood; the Holy Ghost, symbolized by the dove-like form at His baptism, and the Spirit which the Father gave the Son "not by measure" but in entire fulness and abiding power.

The spirit that was in Christ He gives to His disciples. "He breathed on them and saith unto them, receive ye the Holy Ghost." This simple act was a symbol and an earnest of the "promise of the Father" and the "power from on high" with which they were "endued" on the Pentecost, when "they were all filled with the Holy Ghost."

The same divine gifts and graces are needed by all Christian workers in every age. The efficacy of human instrumentality depends entirely upon the agency of the Spirit. Water and steam are being superseded by electricity as motors in the mechanical world, but the motive power of the Gospel is subject to no change or improvement. The heavenly electricity that thrilled the souls of men on the Pentecost is the only power that can move them now. "Not by might, nor by power, but by my Spirit, saith the Lord."

A *moral* qualification is implied in Christ's commission by the Father. Christ came forth from the Father as the "brightness of His glory, and the express image of His person." His disciples are also made "partakers of the divine nature." This spiritual regeneration is an indispensable qualification for the evangelization of the world. Saved souls are the divinely called and the most effective preachers of the Gospel. Their message is not a cold theory, but a glowing, heartfelt experience. "We want men with hot hearts," said a Chinese convert, "to tell us of the love of Christ."

Observe again the *ennobling* character of these divine qualifications. "Jesus knowing that the Father had given all things into His hand, and that He was come from God and went to God."—What follows this sublime as-



sumption: A dazzling display of miraculous power? No. He assumed the position of a menial and washed His disciples feet. The lesson is sublime. Our divine commission ennoble the humblest work done for Christ. Nothing is common or unclean in the service of our Divine Master. Christ is our example in the

## SUPREME WORK

of our mission. "Let us go into the next towns that I may *preach* there also, for therefore came I forth." They were pressing Him to heal more of their sick. He reminds them that He had a work to do in the healing of souls. We, too, are "partakers of the same heavenly calling." Our supreme work is to "preach the Gospel to every creature." Christ is our copy in the

## SPIRIT

in which we are to prosecute our mission. Like Christ we should be moved by the spirit of *devotion*. "And in the morning rising up a great while before day, He went out and departed into a solitary place and there prayed," Mark 1: 35. He spent long hours in lonely prayer, that by a soul-refreshing communion with the Father He might renew His strength for the duties of the day. We should combine work and prayer. On the Pentecost it was the praying church that was filled with the spirit and blessed with converts. Pentecostal times are to be enjoyed only on Pentecostal conditions. The Peters must preach and the disciples must pray. The conclusion of thirty years' study of the philosophy and history of missions is thus expressed by Rev. A. T. Pierson:—"the whole basis of successful missionary work is to be found in believing and importunate prayer."

Our Saviour's unremitting *devotedness* should characterise our mission. The setting sun had left Him healing the sick. The rising sun found Him already at His devotions. How tired he must have been, and yet he seeks not more rest, but more work. "Let us go into the next towns that I may preach there also." According to Luke, "I must preach the kingdom of God to other cities also." I *must*. It was not the "I must" of uncontrollable circumstances but the "I must" of a moral obligation, of a holy enterprise, of a sacred enthusiasm, of a self-sacrificing love for souls. The spirit of Christ is our spirit if we are His. "For necessity is laid upon me; yea, woe is unto me, if I preach not the Gospel." "For we cannot but speak the things which we have seen and heard." Christ is our pattern in the

## METHOD

to be adopted in our mission. "Let us go into the next towns." *Here is individual effort*. "Let us go." The work is ours personally. There should be a sense of personal responsibility leading to personal consecration. "Lord, what wilt thou have *me* to do?"

Here is *united effort*, "Let us go." Let us go together. Individual capacity for work is increased by co-operation. "Three helping each other," says an old proverb, "are as good as six." "One shall chase a thousand, and two shall put ten thousand to flight."

Here is *aggressive effort*. "Let us go into the next towns." Our Lord here proposes another preaching tour. Moving from place to place, He soon covered with His ministrations the whole of Galilee. The religion of Christ is aggressive. The missionary spirit is its soul and life. Missions are its distinguishing badges among the religions of the world. While there is a country unevangelized or a soul unsaved, we must "preach there also." We thank God for this word "also." It is a golden link that binds every part of the globe to the heart of Christ and His church. Christ is our rule in determining the

## EXTENT

of our mission. "As Thou hast sent me into the world, even so have I also sent them into the world." The field is the *world*. This field our Saviour claimed, notwithstanding the limitations of His earthly life. "I am

not sent but unto the lost sheep of the house of Israel." For some good but unknown reason there was a limit to His personal ministry, but there was no limit to His mission as the world's Redeemer. Saving grace knew no bounds. The marvellous faith of the centurion at Capernaum brought salvation to a devout proselyte. When Christ entered the borders of Tyre and Sidon, the home of the Syro-Phœnician woman, He touched heathen ground for the only time in His life, and put in His claims, as it were, to the Gentile world. When certain Greeks procured an introduction to Him, He saw in their coming a foreshadowing of the universal attraction of His cross, "And I, if I be lifted up from the earth, will draw all men unto me." After His death and before leaving the world to go to the Father, invested with the sovereignty of the world He had redeemed, He issued the Royal Charter granting His disciples in every age the right to take the world in His name. "And ye shall be witnesses unto me both in Jerusalem and all Judea and in Samaria and unto the uttermost parts of the earth." Alexander conquered the world in less than thirteen years. Christ our King claims the world. Modern missions are a century old. There are ten hundred millions of heathen who have not heard of the Gospel. There are thirty million protestant communicants to evangelize the world. Shall the proposal to "preach the Gospel to every creature" within this century prove a dream or a prophecy? With Henry Martyn's portrait looking down upon him in his study and seeming to say—"Be earnest! Don't trifle!"—the devout Charles Simeon would reply—"I will be earnest! I will not trifle! Souls are perishing and Christ must be glorified." Behold a greater than Martyn is here. His eye is upon us and His voice is ever saying, "as my Father hath sent me, even so send I you." Inspired by His example with a self-sacrificing and an untiring zeal, let the "sacramental host of God's elect" go forth to the speedy conquest of the world.

## LESSONS FROM THE MISSIONARY LABORS OF THE APOSTLES.

By REV. J. J. BAKER, M. A.

[Original Paper Abridged.]

WE DO not limit the word *apostles* to its narrower meaning. The brief applications made of the principles herein discovered, are not in the spirit of faultfinding. We gladly welcome laborers into every department of the work and freely give the place of honor to any and everyone who has heard the call to go into the regions beyond. There can be but one end before us in our work to-day, but the diverse conditions of the peoples of the earth may demand a variety of methods in order to gain that end. With the world before us, the major part unevangelized, and believing we are in debt to man because God has entrusted us with the gospel, we are concerned to fulfil the commission. To do this men must be employed, methods adopted, and money expended. The consideration of the latter topic does not fall to our lot. If there were no greater reasons, and we believe there are, the limited resources of Canadian Baptists ought to lead us to hold rather rigidly to the economical principles of early christian effort. A brief study of apostolic evangelism may reveal to us what these principles are.

### I. THE LABORS IN WHICH THEY ENGAGED TELL US MUCH OF THE MEN THEMSELVES.

Once the little company proved themselves cowards. But later the same few, who were *not* the same few, and others who joined them, turned the world upside down through the preaching of Jesus and the resurrection. They were no longer worried with feelings of their own importance, but with their better



knowledge of the kingdom they realized that they were apostles of God, and, with this conviction, they went forth to obey, at any cost, God rather than man.

*They were endowed with the power of the Holy Ghost.* They were to be witnesses of the resurrection but they were to wait for power from on high. After the descent of the Spirit they were new men. In their earlier ministry their faith sometimes failed. Now they feel that God will manifest his power through them. *They have no doubt.* This was, in a degree, a new experience in their life. For, when the seventy returned, they seemed surprised that even the devils were subject to them in the name of Jesus. The modern missionary may believe that all power belongs to God, but he will be of little use if he does not also believe, that that power will be manifested through him. From the moment the disciples were equipped with divine power they went forth to speak in His name, nothing doubting. How marked also was their *courage* after the coming of the Spirit. They speak out the full truth to their countrymen with biting frankness. Peter's address on the day of Pentecost is a good example. It must not be overlooked that one of the qualifications of the men who were chosen for a special ministry in the church, was that they were full of the Holy Ghost. Of these the first martyr so spoke that they were not able to withstand the wisdom and Spirit by which he spake. And Philip becoming the forerunner of the modern missionary preached the word with power to the citizens of Samaria. They became *busy* men too! They had the tidings to announce. The Master's command was to go—go everywhere—go everywhere and preach—go everywhere and preach to everyone.

*They realized the presence of Jesus.* Before leaving, He sent them forth to labor with the promise, "Lo, I am with you always even unto the end of the age." Possibly we fail to realize fully, the meaning of the forty days' ministry to the apostles. During this time Jesus kept appearing to them and speaking the things concerning the Kingdom of God. They came to be ever conscious of His presence though they saw Him not. Not till after forty days of this kind of experience does He give them the promise of His eternal presence. Not long ago they thought the cross had taken Him from them. They learned better. Now the days of this kind of ministry are nearly over. Will they lose Him forever? No, no, they heard this sweetest of all promises for them, "Lo, I am with you always." No marvel if the modern missionary feels that heaven is nearer him in his isolated field of labor. 'The Lamb is all the glory e'en of Immanuel's Land.' As he obeys the Master's command "go," he grasps the Saviour's promise, "Lo, I am with you."

*They were specially sensitive to the divine leading.* They are Jews, and surely a Jew will not be called to defile himself with Gentile dogs. But when the Spirit bids Peter, after his vision, "go with the men who had called for him," he pockets his prejudices, and sets out. When they came to Cæsarea he says, after reminding the people assembled that it was not lawful for a Jew to join himself to those of another nation, that God had showed him otherwise. "Wherefore," he added "I came without gainsaying." The spirit prompted the brethren in Antioch to "separate Barnabas and Saul for the work" of foreign missions. When they had fasted and prayed and laid their hands on them, they sent them away. Philip, in the midst of his prosperous mission in Samaria, heard an angel of the Lord bidding him arise and go at noon unto the way that goeth down from Jerusalem to Gaza. And he arose and went. In the way he saw Candace's treasurer, in his chariot, reading Isaiah. The Spirit said, "Go and join thyself to this chariot"; and he *ran* to him. We may only mention how Paul and Silas heard the Spirit forbidding them preach in Asia; how they were not permitted to go into Bithynia; and how, after Paul's vision of a woman of Macedonia standing and calling for help, Luke says, "Straightway we sought to go into Macedonia, concluding that God had called us for to preach the gospel unto them." Whoever would truly do the Lord's work, must seek to follow, the Lord's leading.

*The apostles were well qualified, so far as this world is concerned for the work which they had to do.* Some have thoughtlessly assumed, that the apostles were, in the language of scripture, "ignorant and unlearned men." We admit that few of them were trained in the schools. But we know something of the qualifications of some of them. Fishing may not have been a very lucrative business; but, Peter and Andrew, James and John, made it pay. Some of the powers developed here would serve them well in after years, when they toiled for men as they had toiled for fish. We need not mention Paul and his fellow laborers. Matthew was a publican. It is inconceivable that Jesus with his knowledge of men would choose those who could not receive the highest equipment for their work. The men who were chosen later for special work, and who also preached Christ, were full of wisdom—capable business men. Not a few modern missionaries have been able to do the highest work because they were men of affairs. The apostles received *special training* for their work. We have learned to-day, that education does not consist in the accumulation of scholastic lore. Men "learn to play on the harp by playing on the harp." Two or three years tuition under Him who spake as man never spake, is no mean special training. They were face to face with the highest ideal, and took note of the most instructive examples. Beyond this they were early sent out to work. Their mistakes were corrected and further instruction given. If ever men were qualified to go, and teach, and preach, these men were the apostles of Jesus Christ.

## II. WE CAN GATHER VALUABLE LESSONS FROM THEIR METHODS.

It may be that they had no well defined plans. They went out and did the work as the way was opened. However, we shall do well to observe the principles revealed in this work.

*They preached the gospel.* We do not mean by preaching here, only the deliverance of finished discourses. The man who above all others was to try his mettle on various battle fields, flung down the gauntlet in the face of any foe, but fought only with the sword of the Spirit. "I am not ashamed of the gospel." That is the proclamation of Jesus. This was the means depended on to reach all men and all classes of men. The common people, the nobles, the priests of their own nation, were to be won by it. In Athens the well-fed Epicurian, and the purer, sterner philosopher of the Porch, were to find wisdom in this foolishness. In Rome, not only the slave but the sturdy soldier and the members of the Imperial household, were to be subdued by its power. In Corinth, the rich commercial man, the scab labourers from his warehouses, and society men and women of bad morals, were to find here the power of God unto salvation. In the half civilized cities of Asia, where the morality of a simpler life had not wholly perished, the preaching of Jesus was to reveal a pure God incarnate, and win many jewels for his crown. These early messengers of the cross believed in the power of God through preaching. With any other weapon they would have been like David in Saul's armour. When the Christians of Jerusalem were driven out by persecution they went about preaching the word. They assumed that men everywhere were able to understand the story of the Christ and to believe in Him. Each one told out in his own way what by experience he knew. The apostles also refused to have their hands tied with other cares in the church, because they felt that their business was to give themselves to the ministry of the Word. Has not the wisdom of the apostolic method been approved in modern missionary effort? We fully believe in all the civilizing and christianizing agencies that attend the preaching of the cross. But let it be understood that the telling of the story, in one way or another, is first in order and first in importance. The commission directs us first to disciple, and then to teach. *Education* has its place. Paul did his best to instruct those who believed. He taught them many things. So did Peter, James, and John. But the preaching of Christ was the only means they knew to win men from a life



of sin. We submit that where this means has been most persistently employed the returns are correspondingly great. Reference is here made in confirmation of this to the work in New Zealand, in the Fiji Islands, and in the New Hebrides; among the Karens and Telugus; in the Sandwich Islands, Formosa, and other places. Even those who are enthusiastic for *higher education* as a missionary implement confess that it cannot take the place of the preaching of the gospel in its simplest form. But the argument is that, while the gospel in its simplest form is suited to a rude people, it cannot be a sufficient instrument alone among an educated people grounded in oriental philosophies and heathen systems. Paul apparently did not reason that way. It is confessed also by those who insist on higher education as a means of Christian effort, that the results have been disappointing. But they point out that they have often been disappointing in other directions as well. We are convinced not nearly to so great a degree, considering the men employed and the money invested. We omit for the sake of brevity valuable testimony on this point, gathered from the utterances of those who have been engaged in higher education in the East, and from others directly concerned with the work. This testimony strengthens the conviction that we do well to limit our efforts in the direction of higher education to those who are already disciplined. Every now and then someone becomes seized with the idea of the immense value of a Christian community as an evangelizing agency. This was one of the early forms of Christian effort. It was adopted early in the century, and is being revived in certain quarters to-day. The preaching of the gospel is however, given a prominent place. We understand that the experiment of a Christian community is now being made in the city of Jerusalem. Doubtless it has its value, but this object lesson is a slow and poor way of telling a good story. It will please God to-day, as it did in the past, to save men, among any and every people, by the "foolishness of preaching."

*These early Christian laborers planted churches and set pastors over them.* They went to a city or town and preached. In some places a few, in others many, believed. The converts in a community were organized into a church, and officers appointed. The apostles did not preach the gospel for a witness alone, but that their hearers might be saved and become the servants of righteousness. To do this, the missionary remained as long as the necessities of the place demanded, or until he was forced to leave. When once the church was gathered and organized, it was left to continue the work of the Lord in its vicinity, while the missionary apostle exercised a kind of parental oversight. The small number of converts gathered by one of the most wonderful missions of modern times, considering the hundreds of missionaries employed, and the sums of money expended, will not help to make us enthusiasts of that method which is known as "witnessing," apart from regular church organization. At best we can do little more than start the fires, and general the forces, in foreign countries. Each nation must be secured chiefly through its own people. It is a laudable ambition that this generation of Christians should preach the gospel to this generation of non-Christians. But if we only broadcast the seed without covering it, we may find that the devil has birds to pick some up, while the rest will be trodden under the foot of heathen ignorance or indifference. Running through the land with the lamp of the Lord will not kindle the light in the dark places.

*These men seized the strategic points.* They could not hope personally to reach every man with the message; but each one was to commit his trust to faithful men, who would teach others also. It was an economy of energy and time for them, to lift up a standard among the people, to preach Jesus in the great centres of population. They set the beacon aflame on the hill tops. They uttered the word at the parting of the ways. Their message was to all men, and they were to begin at Jerusalem. This can hardly be claimed, as it often selfishly is, as direction to begin at home, for Jerusalem was not the home of

the apostles. It is rather instruction to begin at the best place, where the most can be effected. And where could they begin with such advantages as this city offered? They began at Jerusalem, and who heard? Listen: "Parthians and Medes, and Elamites, and the dwellers in Mesopotamia, in Judea and Cappadocia, in Pontus and Asia, in Phrygia and Pamphylia, in Egypt and the parts of Lybia about Cyrene, and sojourners from Rome, both Jews and proselytes, Cretans and Arabians." From the East and the West, from the North and the South; from away in the heart of Asia, down in Africa and across in Europe, they were present, and heard, in their own language, the wonderful works of God. Verily their sound went through all the earth, and their words unto the end of the world. When Paul, especially, and his companions, began their foreign work, they went, of course not forgetting to preach Jesus in their journeys, but to make their stands in the centres of population, commerce, and learning. Look at this list, and consider its meaning:—Jerusalem, Samaria, Cæsarea; Ephesus, Philippi, Thessalonica; Athens, Corinth, and Rome. We doubt not, if the missionary labors of the other apostles were as well known by us, that the same wisdom of method would be apparent. If time allowed we should like to indicate some other things; especially the place given to the *ministry of healing*, in the first gospel efforts. In our brief time we have tried to point out to you some of the stakes which we think ought to be put down, if we are to follow the first missionaries of the cross in our own foreign work.

## MEDIÆVAL MISSIONS.

BY REV. W. J. MCKAY, B. A.

THE close of the first century witnessed the death of the last one of the twelve who had been chosen and commissioned by their Master to spread the good news of salvation among the Jews and Gentiles. From Jerusalem to Rome, with much assurance and with much success, had the word of God been preached. Asia Minor, Greece and Italy had proved rich soil for the seed of the kingdom, and had furnished a bountiful harvest of Christian men and women ready to go through fire and water that they might disseminate the knowledge of Christ Jesus the Lord. As early as the middle of the second century so far reaching was the spread of the gospel, and so many were they who had at least nominally received it, that Justin Martyr writes:—"There is no people, Greek or Barbarian, or of any other race, by whatsoever appellation or manner they may be distinguished, however ignorant of arts or agriculture, whether they dwell in tents or wander about in covered wagons—among whom prayers and thanksgivings are not offered in the name of the crucified Jesus to the Father and Creator of all things." This may be a rhetorical exaggeration, but it suffices to show that Christianity had penetrated many a city and country, and had found multitudes of recipients.

By the first quarter of the fourth century Christianity had conquered the Roman Empire and instead of being unlawful had become the religion of the State. And this without the aid of such men as Paul and Silas, or Peter and John; but, with such barriers to obstruct as we can scarcely comprehend; with persecutions that awe the souls and appall the hearts of those who now contemplate them; without the literary and philosophical culture of later and earlier times, but with "Epistles of Christ" filled with the spirit of God. "Every Christian told his neighbor, the laborer to his fellow-laborer, the slave to his fellow-slave, the servant to his master and mistress, the story of his conversion, as a mariner tells the story of rescue from a shipwreck."

"There were no missionary societies, no missionary institutions, no organized efforts in the ante-Nicene age; and yet in less than three hundred years



from the death of St. John the whole population of the Roman Empire which then represented the civilized world was nominally christianized."

The temporary benefits to Christianity by its being nominally received by individuals and formally adopted by the State cannot be ignored. But the evils thus entailed were far more numerous than the benefits received. Worldliness flowed into the church like a flood and threw Christian distinctions into obscurity. Roman Paganism colored the worship of Christians so-called, and soon initiated adoration of saints, which as a matter of course brought image worship in its train. The Hierarchy, the seed of which had already been sown in the relation of Metropolitan bishops and their presbyters, advanced in its development. Persecutions, which in former days had been employed by the Pagans against the Christians, the Christians themselves now enforced against the Pagans and others who failed to adopt Christianity. Controversies on ecclesiastical polity, on the Godhead, on Christology, on Anthropology, and on other subjects kept the church in almost constant turmoil. And yet in accordance with the promise of the Lord and according to its own genius Christianity, when the middle age dawned upon the world, was found to have penetrated many distant quarters, and to have multiplied its followers in regions of the East and West.

Ecclesiastically, the Middle Age begins with Gregory the Great, the last of the fathers and the first of the popes, at the end of the sixth century, and ends with the Reformation at the beginning of the sixteenth century. The missionary part of this period begins with Gregory (590) and terminates with Hildebrand (1073). It is not meant that both before and after these dates there were not missions and missionaries, but during the time between the close of the sixth century and the middle of the eleventh century the great aggressive work of extending Christianity was accomplished.

#### I. THE FIELD OF MEDIÆVAL MISSIONS.

Up to this time the heaven of Christianity had almost altogether been confined within the bounds of the Roman Empire. Now the time had come for it to spread West, and North, and East among the Celts, the Teutons, and the Slavs. Europe in general became the mission field, and a large and benighted field it was. When the Apostles went forth in the name of the Lord Jesus they visited cities and countries of culture and comparatively high civilization. They found people in many ways prepared for the intelligent reception of the new faith. The Apostles of Mediæval Missions bore their message in the earlier days of their work to nations, cities, peoples, where literature was well nigh unknown, and where society was in a chaotic state. Migration from the East and North had made Southern Europe largely a place of desolation. Roman civilization with its accompanying religious institutions and influences, though in some things commendable, had not prepared an easy field for the Mediæval missionaries in their "work of faith and labor of love." Barbarism and heathenism held sway over the vast majority of those to whom the message of light and love was taken. Passion, not reason was on the throne. Law and order were conceptions beyond the minds of the multitudes. *There were the Celts*, glorying in battle, with dispositions ready to set on fire 'on the least occasion, whose wills were but the commands of their petty chiefs, and whose religion was filled with the grossest superstitions. *There were the Teutons*, knowing less perhaps of the bondage of slavery than the Celts, but with characters equally fierce; with a more refined sense of One Supreme Being in their primitive faith, but in later days possessed of nature worship, and afterwards given to the worship of human gods: offering all kinds of sacrifices to their gods; offering on great occasions, human victims—slaves, criminals, captives, and sometimes even kings—as sacrifices of atonement or as propitiatory sacrifices to their malign deities. *There were the Slavs*, "represented as forming three principal branches. Towards the East, resting on the Euxine, and ex-

tending from the Dniester to the Dnieper and the Don, the Antes, the progenitors of the Great Russian people. Towards the West, resting on the Baltic, were the Wends. Between the two, the Slavenes, a nomad race blending sometimes with the eastern, sometimes with the western branch." At first, peaceful and contented to pursue pastoral and mercantile life, but through the oppression of the Turks, the Germans, and the Mongols demoralized and debased to such a degree as to become as savage as the savages who surrounded them ; worshipping "the god of thunder," "the god of the seasons," "the god of war," "the god of the infernal regions," and also "river nymphs, and some other deities, to whom they offered sacrifices, making divinations at the same time."

## II. SOME PARTICULAR FIELDS, AND SOME EMINENT MISSIONARIES OF MEDIÆVAL MISSIONS.

The fields of labor to which the Mediæval missionaries were sent demanded men of uncommon nerve, unswerving persistence, and loyal devotion. And many such men were forthcoming. There were giants in those days. In consecration, in unwavering determination, in self-denying sacrifice, there were McLaurins, Timpanies, Cloughs, Judsons, and Careys engaged in mediæval missions. We are not unmindful that they were men of meagre education ; that some of the light in them was darkness ; and that their real lives are difficult to know owing to the legends that surround them. And yet, in zeal, in self denial, in courage, and in faith, in many instances they have been surpassed by modern missionaries. I can but mention in a limited manner the names and work of a few of these untiring workers.

### ENGLAND AND GREGORY.

(a) Though surrounded with much obscurity the entrance of Roman Christianity into Britain was early in the centuries. The conquering Romans dominated the religious ideas of the conquered. Priests, churches and monasteries, according to the faith of Latin Christianity, obtained a stronghold which was shaken to its foundations by the conquests of the Anglo-Saxons, who were heathen barbarians. One hundred and fifty years after the Anglo-Saxon conquest, in a place far remote from Britain, was born the thought of re-introducing Christianity into England. The story of the beginning of this mission, though oft repeated, is interesting enough to be related here. About 575 A.D. Pope Gregory I., then a monk in the monastery at St. Andrew at Rome, was one day passing through the market place, when he saw three boys, of fair complexion, of beautiful faces, and of flaxen hair, offered for sale. Moved with compassion, he asked whence they came. Being told that they were 'Angles,' he replied : "Rightly are they called 'Angles,' for their faces are as the faces of angels, and they ought to be fellow-heirs with the angels of heaven." Being told that they were from the province of Deira, "Rightly" he replied "are they named De-irans. From the ire of God are they plucked, and to the mercy of God are they called. And who is the king of the province?" he proceeded. "Aella," was the reply. The word reminded him of the Hebrew expression of praise, and he answered, "Hallelujah ;" the praise of God shall be chanted in that clime." Though desirous himself of going with the news of salvation to the land of these fair-haired boys, he was compelled by the voice of the people to remain in his own land, and to be represented in foreign work by another. Several years after Gregory had come to the Papal chair, he commissioned Augustin along with two score monks to begin a mission in England. In the year 596 Augustin and his fellow-laborers landed on a little island (Thanet) near the mouth of the Thames. Word was at once sent to King Ethelbert that they had come bearing glad tidings from heaven. The king received them kindly, though he did not at once forsake the faith of his fathers. Liberty was given them to preach and to make as many converts as they might, to Christianity. Soon, a few believed and were baptized. A year went by, when the



King was converted and baptized, and along with him came the whole nation. On his return from Arles, where he had been ordained Archbishop of the English nation, Augustin is said to have baptized ten thousand persons. After the death of Augustin, Laurentius, and then Mellitus came to the Archbishopric. Priests and monks were sent from Italy, who along with native missionaries carried on the work. After nearly one hundred years of such work England was nominally converted to the Christian religion. And what that conversion was, the religious history of England from the eighth century to the time of the Reformation shows.

#### IRÉLAND AND ST. PATRICK.

(*b*) Differing in this respect from other western nations, Ireland, now a land of Romanism, in the first few centuries was semi-Protestant. After the Norman Conquest Roman influences held sway. Druidism gave place to Romanism, and the sacred Island became a stronghold of the Pope. The story of Ireland's conversion is one of the interesting tales of missions. "The Christian faith dawned upon Ireland by means of two slaves," St. Patrick, once a slave, and St. Bridget, the daughter of a slave-mother.

St. Patrick, the apostle of Ireland, was the son of Christian parentage. Where he was born is a matter of controversy. Ireland, Scotland, France, all have claimed him. An Irishman through adoption and work, it is more than probable that he was not one by birth. He was the son of a Deacon, and the grandson of a Priest. When sixteen years of age, certain Irish chieftains made some of their warlike incursions into the place where St. Patrick was living, and along with others carried him captive to Ireland. There he remained a slave in the family of one of the chieftains for six years when he escaped to France. During his captivity his mind and heart turned towards God and "he was every day frequent in prayer." His escape from captivity did not sever his affection from the land where so much of his youth had been spent in bondage. There the thought of God had come profoundly into his soul, and his desire was kindled for the people of Ireland that they might hear the story of salvation through Christ. "One night St Patrick had a dream in which he thought he saw a man coming from Ireland with a number of letters. One of them he gave him to read, and in the beginning occurred the words, 'The voice of the Irish.' While he was reading, he thought he heard a voice calling to him across the western sea, 'We entreat thee, holy youth, to come and walk among us.' Against the wishes of his friends, and notwithstanding the reproaches of those who scorned his purpose, he prepared himself for the work to which he thought God had called him, and early, set sail accompanied by others for the shores of Ireland. It was not long before one of the native chiefs was baptized into the faith and a little later King Laoghaire gave him and his co-adjutors permission to preach the word throughout the kingdom. The king, his chiefs, and subjects were soon persuaded to adopt Christianity. The pagans at times lifted up their hands against the missionaries, but a beneficent Providence interfered and they went from place to place,—to Westmeath, Connaught, Mayo, Ulster, Cavan—manifesting the light that was in them. In the course of time other men came to St. Patrick's assistance, and missionary tours were extended to Meath, Leinster, Ossory, and Munster. Converts multiplied, churches were built, a native ministry established, and seminaries and monasteries founded. Dangers threatened him, difficulties surrounded him, entreaties many and earnest came to him to return to his own country and friends, but he labored on in the land of his adoption until death sealed his eyes. 'He and his fellow-laborers had made for themselves by the labors of their own hands civilized dwellings amidst the tangled forests and the dreary morass. At a time when clan-feud and bloodshed were rife and princes rose and fell, and all was stormy and changeful, they had covered the Island with monastic schools, where the

scriptures were studied, ancient books collected and read, and native missionaries trained for their own country and for the remotest parts of the European continent.' Says Schaff, Ireland dreamed the dream of converting heathen Europe. In companies of twelve, its apostles went forth to Scotland, North Britain, France, Germany, Switzerland and North Italy."

#### SCOTLAND AND ST. COLUMBA.

(c) Scotland had been visited by missionaries before, but the great apostle of Scotland was undoubtedly St. Columba. It has been truly said that an Irishman never finds any other place half so charming as the Emerald Isle. St. Columba was not a stranger to this sentiment, especially since he was born of royal blood, as royalty was then known. And yet with excelling zeal did he leave his native land for Caledonia's wilds and wastes to live and labor there in behalf of the souls of men. Though Columba was zealous in his work, it is probably true that he was not at first a *voluntary* exile. The warm Celtic blood that filled his veins brought difficulties that caused him to leave his "beautiful Derry." "He was ordered to abandon Ireland forever and gain as many souls for Christ in Scotland as he had destroyed in Ireland, in return for the bloodshed he had caused." A strange manner in which to send forth missionaries and one not to be desired as ideal, though could as good results always be assured, it might be well even in our day to introduce ecclesiastical banishment.

At the age of forty-two, Columba with the usual twelve companions, sailed for the western coast of Scotland. The island Iona was their destination. There, in a trying climate, exposed to robbers and wild beasts, they built a monastery which was made the centre of missionary operations. There is much savoring of modern missions as one reads how Columba's idea was not only to preach doctrine, but also to present "a Christian community, where a number of Christian men should present a picture and model of what Christianity was, what Christian civilization meant." During the first two years of the mission Columba struggled with the difficulties of an unknown tongue, yet during this time many people on the adjoining islands and the mainland became converts. Afterwards he chose two men more fluent in the language of the Picts than himself and set forth on missionary tours. Eventually he came in contact with King Brude, who at first would have nothing to do with the missionary, but in a short time was converted, as well as many of his tribes. Then followed success everywhere. Churches and monasteries were built in every direction, the conversion of the king being a great influence in the persuasion of his subjects. The pagans and Druids were many times the foes of Columba and his fellow-laborers, but no opposition retarded their work.

Columba died in the harness. Premonitions of death he had frequently had, and at last death relieved the missionary when over four score years old. "It was Saturday night. As soon as the midnight-bell rang for the matins of Sunday, he rose from his stone couch, ran to the church before the altar monks and there was found by his attendant prostrate before the altar. Columba opened his eyes once, turned them upon his brethren with a look full of serene and radiant joy, raised his right hand in an effort to bless them, and so passed away, says Adamnan, with a face calm and sweet, like that of a man who in his sleep had seen a vision of heaven."

#### COLUMBAN, AND BURGUNDY AND SWITZERLAND.

(d) Another Irish-missionary of fervent zeal was Columban, the pioneer of Irish missionaries to Continental Europe. He was a man of considerable mental and religious culture, and early in life made choice of the monastic state. At the age of thirty he was seized with the desire to carry the Gospel to the pagans of Europe. Friends opposed but could not dissuade him from the purpose of his heart. Accordingly, with twelve others, he left Ireland and landed in France near the beginning of the seventh century. The country he



found to be in the turmoils of war. In Burgundy, at length, he was received with joy and was urged to remain, but his spirit was anxious for a more difficult field, and he removed to the confines of Burgundy, where the wild and pagan Suevians dwelt. Trees were felled, the soil tilled, and monasteries built. By example and precept the wild men were taught, and were taught not in vain. Kings and princes became careful listeners and followers. In course of time the wrath of the King was incurred and Columban and his brethren were banished. The usual result followed; Christianity was spread by persecution. German Switzerland received the missionaries, and there many idolaters burnt their idols and became converts. When death took the leader, his disciples continued the work throughout Switzerland, Southern Germany and North Italy with the same good results as followed the work of courageous and faithful Columban.

#### GERMANY AND ST. BONIFACE.

"God moves in a mysterious way  
His wonders to perform."

(e) "England derived its Anglo-Saxon population from Germany in the fifth century, and in return gave to Germany in the eighth century the Christian religion with a strong infusion of popery. Germany afterwards shook off the yoke of popery and gave to England the Protestant Reformation."

The Apostle of Germany in the matter of its Christianization was Boniface, a descendant of a noble family at Kirton, in Wessex. While abiding in a monastery at Connaught, sickness of a very severe nature brought him near the gates of death. He vowed, if restored to health, to devote his life to the Lord's service. At the time the dwellers in the monastic institutions of Ireland were looking with solicitous eyes towards central Europe. The first attempt to send missionaries failed through the violence of nature destroying the ship. In the next attempt, which was successful, Boniface was chosen as the chief missionary, and thus he had an excellent opportunity to carry out his resolution. This he did in a noble manner, and eclipsed all others who had previously gone to Germany with the Gospel. Faith in God and the Gospel, and belief that his mission was divinely given, prevented him from turning aside when the churches and monasteries were destroyed through war. Stimulated to greater efforts by such difficulties, he went to Rome, interviewed the Pope, and was commissioned to Christianize central Europe. Aided likewise by the secular power, his missionary efforts were soon rewarded. The success of his endeavors appealed with great power to England, and many men of like faith with himself came to his assistance.

Old superstitions were difficult to overcome among the pagans and converts. The method of eradication used by Boniface illustrates the spirit and wisdom of the missionary. In a certain place stood an ancient oak, sacred for ages to Thor the god of thunder. Repeatedly, but in vain, had Boniface proclaimed such worship to be foolish in the extreme. He was resolved on a more violent and convincing process. One day, in the presence of multitudes of Teutonic pagans and Christian converts, in a bold and deliberate manner, wielding the axe himself, he felled the sacred oak. Astonished that such sacrilege was not visited with immediate and fatal wrath, and unable to deny the victory of Boniface, the onlookers did not object to the proposal to erect a building in honor of St. Peter out of the prostrate idol. This practical difficulty removed, the word of God had free course. Besides, near the middle of the century Charles Martel died, and his death made the way clearer for Boniface. But the success of Boniface and of the work engaging his time and talents enraged the heathen in some places, and the great missionary to Germany, when on one of his missionary tours met a violent death at the hands of his foes. The pupils of Boniface, however, were not deterred by their leader's fall,

and the work so well organized and consolidated by Boniface, was taken up with energy and success by his devoted disciples. And Germany loves to tell the story of these early apostles of that religion that has brought to the nation the best of its liberty and light.

(f) From the beginning of the ninth century until the middle of the eleventh century, the efforts to Christianize countries and peoples other than those which have been mentioned were both numerous and successful. Denmark, Sweden and Norway received the labors of St. Ansgar and his faithful disciples and successors, and then sent the message along to Iceland, and Iceland gave an apostle of the faith to Greenland. Cyrillus and Methodius became apostles to the Slavs; and Moravia, Bohemia and Poland opened their doors to Christianity. The Wends and Russians, too, were evangelized. When the period of missionary endeavor opened, few of the tribes of Europe outside of Roman civilization had heard the Gospel. But by the twelfth century the kingdoms and tribes were few where the light of the Gospel had not penetrated. In conclusion, and in retrospect, I wish to indicate a few thoughts that would have been elaborate, had not the time been limited.

#### SOME CHARACTERISTICS OF MEDIÆVAL MISSIONS.

3. Different ages and different countries more or less determine the nature of the methods employed in their Christianization. The middle ages were no exception. There were times when discipline in every department of life was a necessity. They were times of preparation and transition. The missionaries, to a large degree, were among people who did not know the first principles of civilization. Hence the necessity and the immense influence of the *Christian community*, and the extent to which it opened in mediæval missions. In many places those who were men and women in age, were but children in experience, and the mediæval missionaries adapted the methods of their missions to the needs and capacities of the people.

Another feature worthy of notice in the individual and personal element that entered so largely into the missionary enthusiasm of the times. Without Home or Foreign Boards to suggest either the field of labor or the maintenance of the laborers, the missionaries, catching the heavenly zeal went forth with their disciples, dependent upon themselves and their heavenly Father. Missionary zeal seized a man, who was soon surrounded by others perhaps of less individuality and talents, and all went forth, unorganized, but determined, to do gracious work for men and for God.

Further, it should be remarked that the inspiration of mediæval missions was largely of monastic birth. However much monasteries are to be disapproved it must be conceded that they have been the nurseries of missions and missionaries. This was eminently so during the middle ages. The monastic schools and seminaries everywhere founded, nourished and imparted the desire to Christianize the pagans of every nation.

Again, it is to be noted that *conversion* of mediæval missions was undoubtedly nominal in many instances, if not in the majority of cases. Christians indeed and truth there were without doubt. But creed rather than Christ, persuasion rather than regeneration, formal adoption of Christianity rather than the reception of an in-dwelling Christ, were the prominent features in conversion. Moreover, Christianization meant for the most part the reception of Roman Catholicism. And yet, let us know that some of the purest Christian spirits the earth has seen lived and died within the walls of Romanism.



## ANTECEDENTS OF THE BAPTIST MISSIONARY MOVEMENT.

BY ALBERT H. NEWMAN, D. D., L. L. D.

### I. ROMAN CATHOLIC MISSIONS DURING THE 6TH, 7TH, 8TH AND 9TH CENTURIES.

THE paper just read has taken us scarcely beyond the beginning of the Middle Ages. Much of the missionary work of which we have had an account, as the essayist himself recognized, was such in name rather than in fact. The Roman Catholic missionaries from the time of Gregory the Great onward, were occupied quite as much with the subjugation of earlier evangelical religious life, as with the conversion of the heathen populations. The doctrine that the end justifies the means, if not distinctly formulated, was already a working principle in the Roman Catholic church. The supremacy of the Romish hierarchy was the end, and this was commonly identified with the will of God. Any means that seemed calculated to subserve this end were considered legitimate. In dealing with the heathen peoples every effort was made, by pretended miracles, by parade of ascetical life, by promises of earthly advantages, by bringing Christianity into accord with the modes of thought and the practices of heathenism, to conciliate the rulers and through these to secure the allegiance of the people. By such means Augustin, the monk, won over Ethelbert, King of the Saxons (about 596), who was speedily followed by a vast number of his dependents. Christian festivals were substituted for pagan. Sacred objects and places of the pagans were consecrated to purposes of Christian worship. Where kindly means failed and where the missionaries were in a position to utilize the civil arm for the overthrow of paganism, as was the case in Germany under the Frankish rulers during the eighth and ninth centuries, pagans were compelled, on pain of loss of goods, loss of freedom, and in some cases, loss of life, to abandon pagan rites and to submit to Christian baptism. The work of Boniface, the so-called Apostle of Germany, was of this character. But equally important was the work of suppressing the free evangelical types of Christianity that were widely diffused in Britain and throughout the Frankish Empire. The slaughter, on one occasion, of 3,000 of the old British Christians by the Saxons at the instigation of Augustin, the monk, is an example. Boniface found the task of subduing the evangelical Christians of Germany quite as difficult as that of Christianizing the pagans, and he felt that he could have succeeded in neither branch of his work without the active support accorded to him by the Frankish rulers.

### II. OLD-EVANGELICAL MISSIONS.

This old-evangelical Christianity, which having its centre in Britain spread throughout a large part of continental Europe, was, after a long and heroic struggle, apparently suppressed; but just when the triumph of the British hierarchy seemed almost complete we see a great revival of evangelical life which rapidly extended itself from Britain to Hungary and from Italy to Scandinavia and Russia. In the first half of the 12th century, Peter de Bruys and Henry of Lansanne, preached throughout Southern France with wonderful zeal and acceptance, and vast multitudes threw off the Papal yoke. So strong was the popular sentiment in their favor, that they were able to labor for many years and to defy the efforts of Rome to check the movement.

A somewhat similar movement occurred in Italy, under Arnold of Brescia, who had received his training in France and had no doubt come in contact with the work of Peter and Henry. Arnold was able to drive the Pope from Rome and to establish a new order of things in the eternal city (1145-1155). His followers were among the most evangelical Christians of the later Middle Ages. Peter Waldo arose during the last half of the twelfth century (1170) and, though not so pronounced in his antagonism to Rome as some of his predecessors had been, organized a great evangelistic movement which

soon covered Europe with its activities. The combination of the Waldensian movement with early types of evangelical life and the persecution of the Waldenses by the dominant church had soon brought the Waldenses into a more radically evangelical position than Waldo himself had reached.

It would take too much time to describe in detail the organization of the old-evangelical Christians for missionary work, the zeal and the self-sacrifice they exemplified, the terrible and almost unintermittent persecutions they were compelled to suffer, and their glorious achievements in the cause of Christ. Suffice it to say, that before the beginning of the great Protestant Revolution under Luther and his co-laborers evangelical Christianity was everywhere diffused. The Bible had been translated into German, Dutch, French etc., had been printed in many editions, and was being widely circulated and earnestly studied.

### III. MISSIONARY EFFORT IN THE REFORMATION TIME (1517 ONWARDS.)

The old-evangelical Christians were at first disposed to favor the Lutheran and Zwinglian movements; but when they saw that these State-Church systems were incompatible with regenerate membership which they held to be essential, and with liberty of conscience, which they held dearer than life itself, they withdrew their support from Luther and Zwingli and proceeded to organize churches of the regenerate, making believers' baptism a badge of their profession and a central feature of their system. The enthusiastic and highly successful missionary work of the Anabaptists, the cruel—almost exterminating—persecutions to which they were subjected, their heroic defence of the great central principles of primitive Christianity, it would require more time than is at my disposal to set forth. The old-evangelical Christianity was crushed to earth, but it was destined to rise again, and under more favorable circumstances to pursue its onward course conquering and to conquer.

We must bear in mind that by the time of the Reformation Europe was nominally Christian, but was so far from being Christian in reality that those most profoundly imbued with the missionary spirit were not likely to feel the call to go beyond the bounds of Christendom to labor among the heathen populations of the world. Baptists like Denck and Haetzer, who had mastered the Hebrew and other Oriental languages, were eager to labor for the conversion of Jews and Turks; but most Christians, Luther among them, regarded any effort to extend Christianity beyond Christendom as impracticable.

Apart from the fact that the energies of earnest Christian workers were absorbed in home work, the internal strife that soon almost wrecked the Protestant cause, and that culminated in the terrible Thirty Years' War, and the exterminating persecution that was carried on against those who were most likely to be moved to undertake missionary work on behalf of Jews, Mohammedans, and pagans, access to the great heathen race was limited at this time to Roman Catholics. The Spanish and the Portuguese had control of the seas and had established themselves in all parts of the heathen world. Hand in hand with their commerce and colonization went Roman Catholic missionary work. The zeal of the Jesuit and other orders, and their willingness to suffer hardship and to sacrifice life in the cause of the church is proverbial. During the latter half of the sixteenth century, the Roman Catholic church compassed with its missionary activities Asia and America, and secured a foot-hold in many regions, Mexico, Central America, South America, etc., and a little later in Canada, from which it has never been dislodged.

### IV. THE SEVENTEENTH CENTURY.

There was little opportunity for the development of the missionary spirit in continental Europe during the Thirty Years' War (1618-48), when society was literally convulsed. In England the circumstances were highly unfavorable to the rise and growth of interest in the heathen; for evangelical



Protestants were suffering the terrors of the English inquisition under Archbishop Laud during the earlier part of this period, and the later part witnessed the outbreak of the greatest revolution in English history.

With the temporary triumph of Puritanism in England there came a spirit of missionary aggression. The dominance of Spain and Portugal over the high seas had passed to England and the Protestant Netherlands, and these nations had entered upon a career of colonization. It was the aim of the Dutch and the English to establish evangelical Christianity as firmly in their colonies as the Roman Catholic Spanish and Portuguese had established popery in theirs. Among the avowed aims of the New England colonists was the evangelization of the natives and the building up of evangelical communities. Oliver Cromwell, while at the head of the English government, proposed the establishment of a Protestant "Congregation for the Propagation of the Faith" (the name was doubtless suggested by that of the Roman Catholic missionary organization), with seven directors and four secretaries paid by the State. The world was to be divided for missionary purposes into four parts and was to be covered with evangelizing agencies. Nothing came of this magnificent scheme; but it is something that it should have been seriously proposed.

Little was attempted in the way of foreign mission work and still less accomplished during the latter half of the seventeenth century. In 1694 Ernst Von Welz published "A Christian and Cordial Call to all Orthodox Christians of the Augsburg Confession concerning a Special Society by which, with Divine Help, our Evangelical Religion may be diffused." He asked and attempted to answer three questions: (1.) "Is it right for us Christians to monopolize the gospel?" (2.) "Is it right that we have so many students of theology among us, and do not urge them to labor in other parts of the vineyard?" (3.) "Is it right that we spend so much money in luxuries upon ourselves, and hitherto have not thought of contributing anything for the diffusion of the gospel?" He urged the establishment of departments of special instruction for missionaries in the Universities. Failing to arouse much interest in missions in others, he contributed his private fortune (about \$9,000) as the nucleus of a foreign mission fund, and himself went as a missionary to Dutch Guinea, where he died before he had had time to accomplish anything considerable. The private mission of Oxenbridge, an English Puritan minister, to Surinam, and the translation of the gospel into the Malay language by Prof. Hyde, of Oxford, were well meant but ineffective endeavors for the conversion of the heathen during this century.

#### V. THE PIETISTIC MOVEMENT AND DANISH MISSIONS.

The Pietistic movement in Germany during the early part of the eighteenth century was in part a revival of the old-evangelical Christianity that had been crushed out in the sixteenth and seventeenth centuries, and in part a natural reaction against the rationalism and the dead formalism that had come to prevail in the Lutheran churches. No doubt there was something of extravagance in this religious movement; but any sort of revival of evangelical religion was at that time an incalculable blessing.

In 1705 Frederick IV. of Denmark was led by his court preacher Luetken, who had come under the influence of the German Pietists Francke and Spener, to take a deep interest in the evangelization of the heathen. Under his patronage Ziegenbalg and Pluetschau, who had been trained under Pietistic influence, founded a mission in Tranquebar, India, which may be said to have been the first successful Protestant effort to evangelize the heathen. The mission continued till after the beginning of Carey's work and was supposed to have been instrumental in the conversion of some 40,000 souls. Danish missionaries also labored with some success in Lapland and Greenland, and Hans Egede's name is prominent on the roll of missionary heroes.

## VI. MORAVIAN MISSIONS.

The missionary work of the Moravian Brethren succeeded that of the Danes and in its extent and importance greatly surpassed it. Two elements united in this great movement. Count Zinzendorf, a religious prodigy, though every effort was made to divert his attention from religious matters, adhered to the determination formed at a tender age to devote his life to Christian work. The influence of Pietism on his development was marked. Well educated, and from his rank as well as his personal traits fitted to exert a profound influence on his time, he was brought about 1727 into close relations with the remnant of the Bohemian Brethren (*Unitas Fratrum*), who had during the Thirty Years' War been almost exterminated in Bohemia, Moravia, etc., where they had previously abounded. These pious refugees he allowed to settle on his estates and by 1732 he had inaugurated in co-operation with these survivals of the old-evangelical Christianity, the great missionary movement for which the Moravian Brethren have become famous. In 1732 Dober and Nitzschmann founded the St. Thomas mission, in 1733 the Stach brothers embarked for Greenland, the St. Croix mission was founded in 1734, the Surinam in 1735, the Guinea and Cape Colony missions in 1737, missions to the North American Indians in 1740, to Jamaica in 1754, to Antigua in 1756, to Barbadoes in 1765, to Labrador in 1770, to St. Kitts in 1777. To describe or even to characterize the work of the Moravian Brethren is on the present occasion impracticable.

## VII. THE GREAT EVANGELICAL REVIVAL IN ENGLAND AND AMERICA.

Closely related to the work of the Moravian Brethren was the great evangelical revival in England and America, led in England by the Wesleys and Whitefield and in America by Edwards, Whitefield and the Tennents. The early part of the eighteenth century was in England and in America alike a period of deep religious depression. Socinianism had done its deadly work. Religious indifferentism abounded. The English established church, so far as it was not Socinian, was dominated by a spirit of philosophical High Churchism. The masses of the people were almost utterly neglected. Religious enthusiasm was as distasteful to High Churchmen as to Socinians. The General Baptists had for the most part lapsed into Unitarianism and had lost all evangelical power. The English Presbyterians had gone over almost in a body to Unitarianism. The Particular Baptists by way of reaction, against Socinianism and Arminianism, had become so extreme in their Calvinism as to think human effort for the salvation of souls an impertinent interference with the Divine plan. To send missionaries to the heathen would have been regarded, as it was regarded by some even in Carey's time, the height of folly.

John Wesley began his career as a High Churchman. He had zeal, but it was sadly misdirected. His mission to Georgia was a failure. To an acquaintance formed during a voyage across the Atlantic with one of the Moravian Brethren he attributed his conversion. He studied the life and the methods of the Brethren at Herrnhut, and although he did not continue to work harmoniously with Zinzendorf and his followers, he must be regarded as one of the chief fruits of the old-evangelical movement, through the impulse he received from the Brethren.

No doubt England and America were ripe for a great evangelical movement and no doubt others would have been raised up to lead in this work, if Wesley, Whitefield and Edwards had not stepped forward at the right time; but under God these men became leaders of a movement that has affected the Christian world almost as profoundly as did the Protestant Revolution of the sixteenth century. The movement begun by the Pietists and organized by Zinzendorf was, through Wesley and others, adapted to the needs of English speaking peoples, and transformed the religious life of England and America. Besides the great Wesleyan communion that resulted directly from Wesley's



activity, an evangelical party was formed in the Church of England, which has been from that time till now forward in every department of missionary and philanthropic endeavor. The names of Wilberforce, Newton, and Henry Martyn will suggest something of what I mean. The General Baptists emerged from Socinianism and became an active evangelizing body. The Particular Baptists abandoned their hyper-Calvinism and, through the labors of Hall, Fuller and the younger Ryland, was fitted to nurture and send forth a Carey, a Marshman and a Ward. In America the Baptists first became a great evangelizing force through the Great Awakening under Edwards, Whitefield and the Tennents. The whole face of Christendom may be said to have become changed before the inauguration of the Baptist missionary movement under Carey. It was hard enough even then for William Carey to awaken an interest in missions to the heathen. How much more difficult would it have been if he had not before him the labors of a Ziegenbalg and a Swartz, of a Zinzendorf and a Zeisberger, of a Wesley and a Whitefield !

## BED-ROCK IN FOREIGN MISSIONS.

BY REV. D. G. MACDONALD, STRATFORD.

**A**S EVERY ordinary building rests upon four corner stones, so there are *four* Bed-rocks under the superstructure of the enterprise of Foreign Missions of which we wish briefly to speak. We will name

### I. THE BED-ROCK OF REVELATION.

The unmistakable revelation of the last Will and Testament of our risen Lord, binds the Christian church to send the gospel of salvation to the heathen, so far as the resources He has placed within our reach, warrant us in the effort.

We go back into the period when the Triune God created man in his own image capable of unclouded communion with Himself, which communion in spotless purity he, for a period, enjoyed. We weep at the audacious dethronement of God, and the consequent ruin of man, that followed the first temptation. We marvel at the matchless compassion that said, "Deliver him from going down into the pit, for I have found a ransom." We adore the grace that let a ray of light from the first gospel promise shine upon the darkness. We reverence the wisdom seen in the development of the wonderful plan, until, in the fullness of the times, "God sent forth His Son, made of a woman, made under the law, to redeem them that were under the law" that rebels should "receive the adoption of sons." Then the star-light of dim prophecy gave way to the sun-light of glorious fulfilment, and the

### SUN OF RIGHTEOUSNESS

arose from the darkness of Joseph's tomb with light and healing in His wings—a light to lighten the Gentiles, as well as the glory of His people Israel. Before His death He gathered and polished a few men and women to be reflectors of His light in this world of darkness, taking away the discouragement that naturally arose from a sense of their utter incompetency, by assuring them that they should receive power after that the Holy Spirit should come upon them, and that they should be witnesses unto Him both in Jerusalem and in all Judea and in Samaria, and unto the uttermost parts of the earth. He gave them the great commission, having as its introduction the assurance of His omnipotence and as its peroration the certainty of his perpetual presence ; authorizing them to take their stand by the cross on which He bled and conquered, and open their eyes wide towards all the nations for which He suffered

—taking the first glance at home, and thence, to earth's remotest bounds. In this commission He clearly reveals his last will, viz :—

*That His gospel be preached to the whole creation, and that His church be His authorised executors.*

The Eternal Father—the Great Benefactor has died. He has left an estate sufficient to satisfy every real need of every human soul. Here is His Will. There are the infinite resources. All over the world are the intended beneficiaries, and you and I have the honor of being

#### EXECUTORS TO THE ESTATE.

He has graciously remembered ourselves in His will, and appointed us to see that the rest of His great family should, at least, be *told* that there is provision made for them. Are we doing our duty in executing the will of our Lord, or are we selfishly drawing our own share and allowing the heathen millions to perish in ignorance of their Father's bounty? Will our skirts be free from their blood?

I think I appreciate, my brethren, the importance of the other departments of our denominational work—our great Home Mission enterprise, our church edifice work, our Ministerial Education work, and the great educational plant and privilege with which God, in His providence, has favored us—but all these have, as we understand the matter, neither importance nor legitimate place in our organization, except in so far as they help to execute the will of our Lord, in sending the gospel of salvation to those who have never heard it.

This, I take it, is *the* mission of the church—*preeminently* the work of every member, and any department that does not add potency to this, has but little claim upon our support. The work of a world's salvation is the only work worthy of all the energies of the church of Christ.

And it seems to me my brethren that we as Baptists sustain a very peculiar relation to this work of giving the gospel of salvation to a lost world. There can be no reasonable doubt that we are one in doctrine and practice with those who received the Commission from the lips of our risen Lord. They believed in repentance toward God, and faith toward our Lord Jesus Christ, as essential prerequisites for the sacred ordinance, which their commission enjoined in connection with the proclamation of the gospel of peace. They received baptism themselves, not as the real act by which, or in which they were regenerated and brought into vital fellowship with the Christ, but as the ritual act that significantly expressed the regeneration already effected, and by which they were brought into scriptural fellowship with the visible kingdom that their Lord had instituted, and that they were asked to extend. Such in

#### FAITH AND PRACTICE

were the disciples to whom the commission was first given. Such in faith and practice were the members of the church at Antioch, where primitive Foreign Missions were born and cradled. Such in faith and practice were the twelve honored men who, one hundred years ago, met in the humble home of widow Wallis in Kettering, led by the man whose memory this conference delights to honor, and inaugurated the God-appointed movement of modern Foreign Missions. In view of these facts, my brethren, any other position than that of the vanguard of God's mighty hosts should not satisfy us. Any other position is unworthy of the name we bear—unworthy of the heroes and heroines who, in the cause of missions, preceded us.

As a denomination God has honored us as the human medium through which the truth, in its entirety, is to be preserved and perpetuated. From the days of John the Baptist until now the world has never been without witnesses



to the truths we hold dear, and, in defence of which our fore-fathers shed their blood. To carry this truth into the darkness of modern heathenism God has honored us with such names as Carey, Marshman, Ward, and Judson. And later, with Crawley, Timpany, Currie and George, not to name the noble band now upon the field of battle. He has honored us with young men and women of brain and muscle and heart and soul, who are now knocking at our doors saying "Here are we, send us." He has entrusted to our hands, as His stewards, abundant funds to more than double our present missionary force, and, by a more liberal policy quadruple their efficiency. How magnificent our opportunities! How awful our responsibilities!

This two-fold revelation of our Lord's will as seen in the utterances of His word and the gifts of His providence is the first bed-rock upon which our Foreign Mission superstructure rests. The next to be considered is

## II. THE BED-ROCK OF CONSECRATION.

There is latent power enough in the fuel and water of Ontario and Quebec, we presume, to move a million times more machinery than is now in operation in these provinces, but it is necessary to turn them into hot flame and hissing steam. Even so, we believe there is enough latent power, in men and money, in our churches, if turned into the white heat of love to Jesus and the souls of men, to give the gospel to every Telugu on our field in the present generation, with no evil results to the work at home, but rather the opposite. If our responsibilities to those who are less favored than we would so impress us as to cause, as John Howard expresses it, "our luxuries to give way to their conveniences, our conveniences to their necessities, and our necessities to their extremities," there would be no lack. We yearn to see the churches take up this work as though we *felt* that the time is short—that the one and a half million of Telugus thrust upon our care in the clear providence of God, will *all be in eternity in a few years*. We yearn to see, in the life of all our membership, evidences that a keen sense of *personal* responsibility in this matter is felt—felt to such a degree as to send us in person to carry light into the darkness, or cause us to make self-denying contributions to send those who want to go. The believer never finds his proper place in the church of God until he regards himself as one with his Lord in the enterprise of Christian missions. Every true disciple *must in some way*, be a missionary. Nothing less will meet the demands of his Lord. We need a

### SUPREME SELF-OFFERING,

a consecration of mind and muscle, and heart and time and money, and children too, to Him who shed for us His priceless blood—a profound recognition of the fact that we are no longer our own, but bought with a price. We need the spirit of the slave who when he was bought in the slave-market and given a purse of money with which to buy a farm, looked up into the face of his redeemer and said "Am I free to go where I will and do what I please?" "You are." "Then let me be your slave forever. You have redeemed me, I owe my all to you." We need the consecration of the Roman soldier who said to his Captain "What a pity we have but one life to give to the service of our country." We need the consecration of the sainted Sarah Hosmer of Lowell, Mass.—a poor woman, living in an attic and working with her needle, who saved, on six different occasions, the sum of \$50 to help educate a native preacher. When she was called from her attic home of toil and self-denial to the eternal mansions of her rest and reward, six men whom she had helped to educate, were preaching the gospel to the heathen. We need the self-denial of the Scotch woman who gave

### A PENNY A DAY

for missions; and when, on one occasion, a visitor gave her sixpence to provide, some meat for herself, as he heard that she seldom enjoyed that luxury, she

thought and said, "I have long done very well on porridge, so I'll give the sixpence to the mission." Is not the number lamentably small amongst us who, from love to Christ and the perishing, have exercised such self-denial? Is not the number lamentably large, who are not willing to do without their *superfluous extravagances* even, in order that Christ may be glorified in the salvation of the lost?

How can we, for whom Jesus died, and whom He has graciously saved, see His banner trailing in the dust, and listen to the wail of lost millions going down into the darkness of eternal despair, while we waste in cologne, candy and tobacco, club-fees, concert-tickets, and carnivals, superfluities in dress, in jewelry, in furniture and even in food—some harmless, some harmful, but *all unnecessary*—the money which our Lord has entrusted to us, for the very purpose of sending the bread of life to the perishing! Is it any wonder that our hearts ache at the facts that stare us in the face? What the powerful pen of

DR. PIERSON

has written with the mission work of the church at large in view, expresses our feelings in relation to the present condition of the mission work of our own beloved denomination in Canada. "We are brought face to face," he says, "with a strange phenomenon; the whole world open and waiting for deliverance through the Gospel of God's grace; the Boards of the church organized and equipped for the work of meeting this need; men ready and offering themselves to be messengers of this grace, but the treasuries empty, the officers compelled to call a halt. \* \* \* Something is wrong. God has not thrust this work and these opportunities upon his people to mock them. It is not inability which prevents the ample support of Christ's work. The income of professing Christians is abundant to pour a continual stream into the mission treasuries, so large that every one willing to be God's ambassador could be well supported. What we need is, not more money in the hands of professing Christians, but, as Bushnell said, the 'Christianizing of the money power.' \* \*

\* The question second to none, which presses for solution is,—How can the benevolence of God's people be brought up and made to keep pace with the opportunities of His providence?"

We want at least \$25,000 this year to meet the obligations already assumed, and to move as rapidly as the unmistakable providence of God indicates, \$10,000 more must be added to that amount, and even that in the aggregate would only be an average of less than two cents per week for all our members. Two cents a week given to hasten the coming of Christ's kingdom and save the heathen from hell! Suppose our people would give the tenth of their income to the cause of God (and no Christian should do less) it would be a most unwarrantable apportionment of that tenth that would not bring three times \$35,000 into our Foreign Mission treasury. Oh, that we all could understand our responsibility as the stewards of God's money, lent us to occupy till He come. God help us in this thing.

"All the stores of earth are Thine,  
Thine the fullness of the seas,  
Thine alike in mart and mine,  
Lent, but owned eternally.  
Thine the silver and the gold  
Lavished upon glittering toys,  
Thine the wealth the saints withhold  
From thy cause, for carnal joys;  
From thy stewards, careless grown,  
Earth's Possessor claim Thine own."



We mention as the third corner stone of our superstructure

### III. THE BED ROCK OF INFORMATION.

As much of the information needed is to be found in this pamphlet, we need only state our conclusion, except simply to say that there are to-day in the Fiji Islands ordained ministers of Jesus Christ preaching the gospel of life to the perishing who *actually know the taste of human flesh*. Surely the message that produces such results ought to be sent throughout the earth at any cost.

We must believe that if our people were universally informed they would be universally awakened, and there would be no one amongst us possessing enough grace to save his own soul, who would spend, on unnecessary luxuries, more than he would give to the cause of missions. We believe further, that the great majority of our people would be willing, even to *curtail their conveniences* in the interests of the gospel, if they knew things as they really are. How shall our people generally be informed? Love for the souls of the heathen is a fire of God's own kindling. Information concerning their condition is the fuel that makes it burn.

In a solid foundation for the missionary enterprise there must be, not only the bed-rocks of *Revelation, Consecration, and Information*, but also and *essentially*

### IV. THE BED-ROCK OF SUPPLICATION.

The power necessary to the accomplishment of divine results comes from above. The early disciples had their training in the best of colleges, even at the feet of Jesus. They had received the divine Commission. Their field of labor was designated. All needed instruction was given, all temporal requirements were possessed, but they had no power. The majestic engine, perfect in all its parts, — its fire-place full of coal and its boiler full of water — is yet without power. The coal must be converted into flame and the water into mighty steam. *Fire is needed*. So these men were to tarry at Jerusalem for the endowment of power. Ten days of prayerful waiting upon God and the divine fire came upon them. They were all filled with the Holy Spirit and the first gospel sermon produced wonderful results. Thus the work began and so it went on, and with great power gave the Apostles witness of the resurrection of the Lord Jesus, and great grace was upon them all. If Pentecost is to be repeated there must be a repetition of that which produced it. The eternal and unchangeable purpose and plan for the redemption and salvation of the race, have a large place for

#### CONSECRATED PRAYER,

and the offering of that prayer on the part of God's people is as necessary to the accomplishment of these as is the preaching of the word. "I will yet for this be inquired of, by the house of Israel to do it for them."

Foreign Missions first drew breath in the atmosphere of prayer and received spiritual food through physical fasting; and the subsequent power of the Foreign Mission movement, in every age, has been in proportion to the prominence given to this prime factor, so fully recognized by the church at Antioch, when they ministered to the Lord and fasted and the Holy Spirit said, "Separate me Barnabas and Saul for the work whereunto I have called them." Then when they had fasted and prayed and laid their hands on them, they sent them away. "So they, being sent forth by the Holy Spirit, went down to Seleucia" and ceased not until the gospel "was preached in all creation under heaven." Have we fully grasped the thought, my brethren, of partnership with the Holy Spirit in this work?—human weakness linked to divine omnipotence in the accomplishment of the infinite purpose of the eternal God! Here is a motor not used as it ought to be. The latent power of our *unused* money is mighty, and marvelous results would certainly follow its consecration to the Lord's service; but the waiting power of the Holy Spirit is *almighty*, and union with Him, through the

prayer of faith, would be nothing less than a linking of our coldness with His warmth—of our ignorance with His wisdom—of our darkness with His light—of our apathy with His energy—and of our weakness with His power. As it is the supreme business of the church to send the gospel of life into the regions of death, so the

#### SUPREME NEED

of the church is the anointing of the Holy Spirit in answer to prayer. Any careful student of the missionary movements of the past, must see that every inch of real progress made by the church, has been made upon her knees. Since the day of Pentecost every time the church of Christ has set herself to praying, marvelous results have followed. When the heathen world had its doors closed and barred against the gospel, the church of God, inspired by the Holy Spirit, got down upon her knees and in one year (1858) the Lord threw open the doors of China, India, Japan, Italy, and Mexico; and at the same time opened the hearts of twenty men to give more than \$4,000,000 to carry the tidings of life through those open doors. When messengers were not forthcoming to carry the message, the church heard and heeded the voice of her great Commander saying "pray ye therefore the Lord of the harvest that He send forth laborers into His harvest," and now there are, in America, 7000 of the cream of our land desiring to go to the destitute. My brethren, His ear has not grown heavy that it cannot hear. His interest in our work has not abated, and if, in the past, in answer to prayer, He has thrown open the doors of the nations, and raised up missionaries, and opened the hearts of the heathen to their message, will He not now, in answer to prayer, throw open the hearts and purses of our people, so that earnest God-appointed missionaries may enter the open doors, bearing the bread of life to the Godless millions of our fellow-men whose wail of despair is wafted upon every breeze that blows.

Prayer, in order to be effectual, must, of course, be mixed with faith in them that offer it, and outside of meditation on the promises and character of God, there is nothing so stimulating to faith, as a contemplation of the

#### UNMISTAKABLE PRESENCE

of the Christ in the Foreign Mission movements of the last century. When we consider what God has wrought, we must believe that nothing is too hard for Him. "It is a mark of Christianity" says DR. JUDSON SMITH "to attempt the impossible, and, through the blessing of God gloriously to achieve the same." BISHOP RIPON said that "the story of modern missions is a continuation of the Acts of the Apostles with all its essential supernaturalism," and DR. GORDON pertinently adds, "that there could have been no Acts of the Apostles, without the faith of the Apostles," and you know, my brethren, that faith is the essential coupling between the engine already described and the train that it is intended to draw. In mechanics we know whether a given obstacle can be removed by knowing the power that can be brought to bear upon it. The power that is at the disposal of faith in the work of missions is without limitation. It can divide every Red Sea and cause every Jordan to roll back. It can raise every Jericho, and lay every opposing Goliath low. It can open the hearts of the heathen in India and the purses of the Christians at home. Let us have faith in God. If Queen Mary had reason to fear the prayers of

#### JOHN KNOX

more than an army of 10,000 men, how would the great adversary of Christianity, in every form of heathenism, be routed if missionaries and their supporters were men and women of like faith. "Lo, I am with you alway," saith the Author and Perfecter of our faith" and "if ye abide in Me and My words abide in you, ask whatsoever ye will and it shall be done unto you."



In 1839 the Sultan of Turkey passed the decree that "not a representative of the Christian religion should remain in the Empire." Dr. Hamlin came to the house of Dr. Goodell with the sad news, saying, "Doctor, it is all over with us, we have to leave; the American consul and the British ambassador both say that it is no use to meet with antagonism this violent and vindictive monarch." The reply of this noble missionary of the Cross was "Dr. Hamlin, the Sultan of the Universe can, in answer to prayer, change the decree of the Sultan of Turkey." They gave themselves to prayer and the next day Sultan Mahmoud died, and the decree has never been executed.

Suppose it were clear beyond question that the Lord, in His providence, opened up a new station for us in India, and suppose a missionary applied whose call to the work was beyond doubt, and we had not a dollar in the treasury. I fear that many in our churches would think it presumption on the part of the Board to make the appointment, even although the *God of Missions assures us that we may confidently count on Him as the Divine Partner* in this Divine-human work. Are not all the resources of the universe under his control? Will He put to confusion the strongest faith, if it be tempered by reasonable prudence?

The work of giving the gospel to the world is *peculiarly the Lord's*. As the mere instruments in its accomplishment our *faith in Him*, and not the money in our treasury, is the measure of our ability. He will not frown upon us, my brethren, if, in future we reckon more upon *His* ability, and less upon our own, in planning His work. He is the senior Partner in this firm, and the Omnipresent and the Omnipotent One, and this is the work that lies nearest His heart—the work for which He shed His blood "and He must reign until His enemies become the footstool of His feet."

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## WOMAN'S WORK IN INDIA.

BY MRS. J. T. BOOKER.

CHRISTIANS in these days need not be told, that a great share of the varied work of missions is for women, and that they are fitted for this work, will not be questioned I think, when we consider the marked success that has attended Women's Mission Societies from their very formation. Oriental customs have shut women, as thinking beings, away from men. The preacher has not free access to them, with men they will not, cannot talk freely

The heart best able to win their confidence is a woman's. The loving sympathizing teacher who gains their love and shows them a Saviour adapted to their real need, must be a woman. Woman's work should be done along with the preaching of the gospel by the missionary. So in providing stations with the best working force we should send men and their wives, and other women, to do what men cannot do, and what their wives will not have time to do. If God has given us ability, the *desire* to help cannot be unwomanly. It is not considered unwomanly for us to give freely into the Lord's treasury. Nor to deny ourselves for the sake of giving. Nor yet to make ourselves useful in our church or among the needy around us. But it is unwomanly to remain idle and indifferent in Christ's kingdom, to have no desire to reach out a helping hand to those in need.

And who shall say the need is not a sore and pressing one. Have you read "The Missionary Need on our Telugu Fields," by Mr. Stillwell, and did not your hearts burn within you, and your cheeks blush with shame when you

thought of the little we are doing for those great multitudes of unsaved souls unwarned and unaided by people surfeited with Christian privileges? It is impossible to describe the wretched condition of the poor heathen. Lives without a ray of light or hope, who can paint? According to their sacred book, "a woman has no other god on earth than her husband. To gratify and obey him should be her only devotion. His crimes and his infirmities may weigh him down, he may live in the world destitute of honor, but never shall his wife regard him other than her god." One woman exclaims, "Oh the fate that made us women and caused us to endure so much." They are slaves to their families and religion, but they are beginning to realize their condition, and crave something higher for their daughters. And just here the Christian woman has stepped in and with the Bible in her hand and the love of God in her heart, is slowly but surely leading them out of the darkness of heathenism into the light and joy of a Christian life. Truly "the people which sat in darkness saw great light, and to them which sat in the region and shadow of death light is sprung up."

The results of the work that is being done for women in heathen lands can be partly gathered from the reports of our faithful lady missionaries, though much there is that cannot be written. But our Father knows and His promised blessing is sure.

And the contrast between what those women were when we found them, and what many of them are now is beautifully expressed by the following from a late Missionary Review. "One looked at an Opal as it lay on a jeweller's case and it seemed cold and lustreless. Then the jeweller held the stone in his hand for a few moments, and now it shone with all the colors of the rainbow. It needed the touch of a human hand to bring out the iridescence. Like that stone in its case are the millions of women in heathendom. Their lives are dull and sad, and without beauty, but they require only the warmth of the hands of Christian women to draw out all the beauty that slumbers in their nature.

Godly women have proved themselves the link so long missing, to bring their sisters in Eastern lands to the feet of Jesus. I can bring to mind several wonderful instances of the power of Christianity to regenerate and elevate Indian womanhood. We find them dressed in quiet native style, going in and out of their clean homes, exerting an influence for good on the members of their families, so entirely different to what it was before the love of God took possession of their hearts. To me it is marvellous that Christianity could in a single life, have so raised a Hindoo woman from the poor shrinking thing that she once was, ashamed to look her husband in the face, or even mention his name, or speak to him in the presence of others. But now we find some "new creatures in Christ Jesus, old things have passed away, all things have become new." But as yet very few of the women have heard of our Saviour and fewer know how to read His Word for themselves, so have no lamp to light them through the dark places of life. Missionaries are so few, and helpers so scarce, that many only meet one a few times in their lives, while millions never see one at all.

Some say give up the schools and let us have more evangelistic work. Give up the schools in Canada and give us more sermons and what would be the result? Preaching and teaching go hand in hand, schools are necessary for the training of assistants for the missionaries. Let us feel that this is a God given work, and enter into it heartily and we shall find that this year shall be one of marked progress with us as a woman's society. God has blessed our efforts in the past, has spared the lives of our representatives in India, and year by year enabling us to send others. If every Christian woman instead of wishing to be excused from any part in this glorious work would press forward



till "Those women that are at ease hear the Lord's voice and the careless daughters give ear unto his speech" then the prophesy would be fulfilled, "The Lord giveth the word and the women that publish the tidings are a great host."

## FOUNDATION WORK IN THE FIELD AND THE KIND OF MEN TO DO IT.

BY REV. J. L. CAMPBELL, B. A., NEW YORK.

THE PAPER traced out briefly; the Apostolic procedure in disseminating the Gospel as shown in the Acts of the Apostles. Neither in Jerusalem, nor Palestine, nor the Gentile world did the early preachers tarry for the complete evangelization of any given locality. They seized hold of strategic places, planted churches there, stood by them and fostered and cared for them in various ways until they were fully equipped and strong enough to do their own work. Just so soon as that period arrived, this work was put in their hands, and the Apostolic missionaries passed on to do similar service in other fields. Thus the Gospel was first planted in the great centres, and the outlying smaller neighborhoods were in the meantime passed by.

Once a church was established, its mission was to impress itself upon the community where God in his Providence had planted it, and go out and win the surrounding "pagans" or villagers and "heathen" or dwellers in the heath or country, to Christ. In its own proportion and way, each church became what the church in Jerusalem had been, viz: a Home Missionary Centre, and as the work increased, its mission like Antioch, was to join in a yet broader and remoter service. In other words, primitive missions aimed only at doing "Foundation Work." They planted the seeds and stood by and watered and cared for them until they took firm root, and from these oaks which grew, came afterwards the acorns that built up the surrounding forests. They started fires here and there over the prairies and the flames spread in all directions. Ardently as we could wish to see whole countries brought to Christ through the instrumentality of our missionaries, yet it is important to keep the New Testament thought clearly before our minds. The true aim of Foreign Missionary Work is the proper *establishment* of Christianity in heathen lands. The time is assuredly coming when it will be no longer necessary for us to send missionaries to Burmah or to the Telugus or to other fields we now occupy. Just so soon as the work can be safely left in the hands of the native churches and pastors, our missionaries will pass on beyond to the yet unreached dark places of the earth where their presence will be required. The work of the foreign missionary is therefore clearly a preliminary, preparatory foundation work and is in the very nature of the case destined to pass away.

If we have succeeded in making ourselves clear this far we are now prepared to advance one step more and consider the class of men who should be sent out as missionaries to the foreign field. Here, again, the New Testament will be our guide. The Holy Ghost said, "Separate me, Barnabas and Saul for the work whereunto I have called them." (Acts, 13:2)—the two very strongest men whom they had among them. There is a popular theory afloat in too many places that any one is good enough to be sent to the foreign field. Those who have taken the "short cut" method to enter the ministry, those who have stood last and lowest in their classes, those who would find it difficult to obtain or retain charges in our churches at home, are looked upon as quite good enough to be sent abroad. Exceptions unquestionably there are to all rules, and the Holy Spirit chooses whom He wills. The significant fact, however, is, that in the

great example before us, the Holy Spirit *did* choose the very best man. The general principle does still apply in this day when educational advantages are so fully within the reach of all, that those in ordinary conditions who are satisfied with poor fragmentary training betray the low estimate they have formed of the work of the Christian ministry and just this far cast a shadow of doubt over their fitness to enter upon it.

1. On the lowest economic grounds it is unwise to send out poorly trained men, for it will cost just as much to send them out as the best equipped, and the results are not likely to be so satisfactory.

2. But there are far graver considerations. The missionary has to do foundation work as has been pointed out, and a defect in a foundation will jeopardize the whole superstructure. The early church fathers and the great Reformers did this kind of work, and errors and defects in their teaching have come down through the centuries and reproduce themselves at the present day. Of all men the Foreign Missionary should have clear strong views of Bible truth.

3. The Foreign Missionary has to acquire a strange language and make it his own vernacular; requires versatility to adapt himself to new conditions; needs tact and wisdom to adjust countless complications that are unknown to us. If much is required of a pastor at home where our civilization and modes of thought and literature and jurisprudence are already so largely influenced by Christian teaching, how much more is demanded of the Missionary abroad where nothing of this kind exists, and where in addition to his other work he has to be the means under God of bringing these about. Whoever, therefore, may occupy your pulpits in the churches in this favored land, let there never be the slightest hesitation about sending the choicest spirits and your strongest and ablest men to the Foreign field.

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### EXPOSITION : ACTS 13 : 1-3.

BY REV. E. W. DADSON, B. A., WOODSTOCK.

**A** COMPANY of men and women, who, by the study of God's word are led to embrace similar views as to the teaching of scripture, resolve to form themselves into a Christian Church. They meet, elect their officers, enroll their names, and are said then to be organized. Thus it comes to pass that church organization is looked upon as a very simple affair; and it comes to pass, consequently, that very little importance is attached to church organization; and consequently, further, the divine organization for the propagation of the gospel of Christ is not understood, or is misunderstood. Organisms in the animal kingdom differ vastly and according to the work the Creator demands of them. There are those lower forms of life the individuals of which come into existence, live their little day, and pass off the stage. Creatures with low organizations, yet wholly adequate to the business for which they exist. And there is man, having an organization totally distinct and vastly superior; fitted for the infinite range of work his Creator demands of him; having organs internal, but with no apparent relationship to anything that is without; and having organs external, which stand most intimately related to everything that is without. Man is organized so that he can catch sights and sounds from afar and incorporate them upon his being; so that his brain power can go out to the ends of the earth; and so that, indeed, the ends of the earth shall make their impression upon him. The man who is not affected by sights and sounds afar off; whose thought is not stirred by what is transpiring outside himself, we say is defective in organization. He is blind, or he is deaf, or he is dull witted. His organization is not perfect, that is he is not in a posi-



tion, is not fitted, to do the work for which he was brought into the world. Just so God has formed man into various organizations for the purpose of doing definite and particular work. From the organization that involves but very little, to the organization whose responsibility is infinite. He has set men in families, for example, and has given that relationship its definite organization for the purpose for which it exists. There is the tribe, and there is the nation, each organized for its definite sphere of operation. The one to work for the temporal well being of all who come within the circle of its power, the other with temporal and spiritual responsibilities. But the highest organization given by God to have influence upon the welfare of men is His church, whose field of operation is not only the family, the state, and the nation, but the whole world; whose business is not so much with the affairs of men as with the affairs of God. The church having business, not only with the bodies, but also with the souls of men; having not only this creation, but the new creation as its sphere; having not only local surroundings, but the ends of the earth as its responsibility is God's supreme organization. Its range is the most wide reaching. Its operations are the most subtle. Its responsibility is the weightiest. And we should expect consequently of church organization that it differ widely from others; that it be more delicate, more complex, if you will, that it answer somewhat to the business for which its divine Author brought it into being.

To my thinking the verses given me for exposition treat of church organization and in them we have exhibited these three things :

- I. Here is a church with incomplete organization.
- II. Here is a church completing its organization.
- III. Here is a church with its organization completed.

- I. See first the church with incomplete organization :

How is this apparent in the church of Antioch? Surely not in the matter of membership or officers, or other equipment that should make for general efficiency. Read over the verse, "Now there were at Antioch, in the church that was there, prophets and teachers, Barnabas, and Simeon that was called Niger, and Lucius of Cyrene, and Manaen the foster brother of Herod the tetrarch, and Saul." Was ever a church so favored in this respect as the church at Antioch? Look over the membership roll so far as we know it. Barnabas the man whose noble presence caused the Lycaonians to call him Jupiter, and whose burning eloquence was so widely known. Niger, a man otherwise unknown, yet, certainly, from his place here, a conspicuous figure. Manaen brought up in the palace, a companion of the royal family, having the bearing, doubtless, and the graces of an aristocrat, with the wide spread influence which easy touch with royalty always gives. Luke, also, he by whom inspiration, gave us the graceful gospel narrative; and the matchless historical fragment, the beloved physician, cultured by reading and travel. Theophilus also the most excellent; and Saul the incomparable logician. Surely if church organization depended upon men available for the different offices set down, or had anything to do with the eminence by which these offices could be filled, the church at Antioch must have been a complete organization. It contained within itself everything that could give it influence and position in the community. It had among its membership, available for its official life, men of the highest social position, men of matchless eloquence, men of peerless scholarship. Thus equipped where could its organization possibly lack. In this regard it was preeminently self-supporting and self-contained, and had within itself, one would think, everything necessary for its growth and maintenance, and the successful carrying out of the work which was given it to do. There is no suggestion in its membership roll, then, which would indicate incomplete organization.

Does its field of operation suggest any difficulty in this regard? If organization has to do with that which is outside, perhaps that which we are look-

ing for may be discovered here. But this church had ample scope for its utmost endeavor, surely, so far as its immediate surroundings were concerned. Antioch was the third city in the empire. Its patrician quarter, the abode of the pro-consul and the Roman officials, presented a field for all the efforts of the learning of Saul, and the courtly address of Manaen. Its oriental poverty gave ceaseless opportunity for following the example of Him who went about doing good; and its grove of Daphne, the most luxurious and debauched institution known to the depravity of man, opened up many a wide door through which the Spirit of Christ as represented in the church might enter to rescue the perishing. No church could have a better field than Antioch for the employment of its full powers, or for the exhaustion of its energies. "We," the Antiochians might say, "it is true, are blessed with wealth, culture, talent, and facilities, yet here in Antioch, we have a field which can employ to the full the whole and the best that we have. God has set us here, and thus far our work extends and no further." Here is the church then, with organization incomplete. Self-supporting it was, self-contained, and, as a necessary consequence, selfish. It was blind because it did not see afar off. It was deaf because it did not hear the cry from the ends of the earth. It was dull witted because its mind and heart failed to be impressed with the fateful condition of the nations lying in the darkness. It was incomplete in its organization because it contained no channels in through which spiritual responsibility might flow to it from the ends of the earth, and out through which its heart throbs might beat upon the last nation. Only thus organized the church at Antioch was not the delicately subtle and sensitive thing that God intended His church to be. It could neither hear nor see nor appreciate the heart ache of perishing humanity outside its own pale.

This is the first picture of the views presented by the text, and the query may naturally arise: Is not this the model upon which many of our churches have been constituted? They are self-supporting, self-contained, and selfish. They have wealth and learning and talent sufficient for their own necessities. They can employ all their energies upon business that lies immediately at hand. Except for their own community, they are silent, reserved, anti-evangelistic, and except for some money contributions, anti-missionary. They repeat the history of the Laodiceans, "Because thou sayest I am rich and have gotten riches, and have need of nothing, and knowest not that thou art the wretched one and miserable and poor, and blind, and naked." There are churches which may be likened to some such mercantile establishment as the following: It has a fine building. It has every facility for trade within doors. Its shelves are admirably stocked. Its clerks and employees are engaged from the best. Its counting room and departments are admirably manned, but it has no business connection outside of itself. Preposterous! you say. Of course preposterous, and not only so, but death. Death to the business. No business is self-supporting. No business is self-contained. Its dependence and its far reaching channels of activity are principles of its life. If the Church at Antioch were organized only as the first verse reveals its vitality must shortly be sapped. There are, sad to say, churches which enter upon the first step of Antioch and stay there self-complaisant and perishing. God save our Canadian churches from any such blunder as this.

II. We have now a view, in the second place, of a church completing its organization.

"And as they ministered to the Lord and fasted, the Holy Spirit said, separate me Barnabas and Saul for the work whereunto I have called them." As we read into the second verse we find the church at Antioch to be not the self-satisfied nor self-complaisant body of believers which the simple reading of the first verse would give us to understand. This church is not trusting to its superior position and facilities it now appears. It isn't setting great store by the wealth, intellectuality, or social position of its members.

Rather it is a church which is seized with the vital importance of the position to which, as yet, it has not attained. In spite of its incomparable standing and resources it recognizes the fact that as yet its organization is incomplete. And now behold it in the throes of completing its organization. What has this church to do; and similarly what has any church to do in the matter of completing organization; that is, of making itself efficient for the real business for which God ordained the Christian church? Look at the steps it is taking. They are all significant.

It has to "minister to the Lord." Its thought, first of all, is to be not upon itself, nor even upon the condition of lands afar off; but its great Head in all its thought and care is to stand first. It is the business of every church first to minister to the Lord. And the particular ministry here set down, what is it? Does not the uncommon phraseology bring the Lord himself personally into the thought a little more decidedly than do the common every day expressions "whose servants we are" and, "whom we serve." They ministered to the Lord perhaps a little more intently and intensely than would be consistent with mere church service or the service of the poor. The person, Christ, to some of them, had not yet ceased to be a memory. Certainly He had in no sense yet sunk into the mythical. These Antiochians, some of them had seen him, had heard Him, had felt the soft touch of His beautiful hand. They had eaten His multiplied bread; some of them! They had sobbed in sympathy with His tears; some of them. They had seen Him in the garden, and in the judgment hall, and on the way to the cross. We know and they knew how Christ's tender heart yearned for sympathy. But he could rarely find the outward expression of it; for it was a crime to be known to be in sympathy with Him. The awful night, you remember, when those for whom he was about to die had fallen asleep, how God's Son then wanted sympathy. Sympathy He must have or He would die before His work was done. And because men wouldn't, angels came down and ministered to Him. The same thing that the Antiochian church was doing. And then on the way to the cross, when the rough hewn heavy wood cut deep into His shoulders, and His trembling limbs were nigh to giving way, how He must have looked around upon all that vast throng for whom He was going to this cruel death, for some expression of pity! And how the disciples hidden among the people must have felt with crucifixion throes the woe they dare not reveal, and the impulse to rush to His side which they must restrain. And, oh! how grateful it must have been to Jesus Christ and His secretly sobbing friends when Simon, a townsman of this Lucius, member of the church at Antioch, put himself in the way of ministering to the Lord. These Antiochians from their experience in Jerusalem when they went up to the feast upon that fatal day, or from the oft repeated story, had come to be touched with the pitiful pleading for sympathy of that desolate heart, and in thought, and in heart impulse, they brought back again their ascended Lord, and did to Him the acts of devotion they had failed to do while He was yet with them. In their heart of hearts they prostrated themselves before Him bathing His feet with their tears and wiping them with the hair of their head. So must it be, not only with the church at Antioch in the 1st century, but with the churches of Canada in the 20th. The personality of the Saviour must be brought back from the thought that is afar off and made nigh to every one of us. We get so accustomed to the thought that He has ascended and sitteth ever at the right hand of God that we forget sometimes that He is formed within us the hope of glory, or that He is standing just without us knocking at the door of the heart. The Lord's great love for us, and His personal ministry to us, opened up a channel from the seat of God through which mercy and grace have immersed us. Our heart love for Jesus Christ and our ministry to Him open up the channels from our soul through which our thought and life may track Him whithersoever He may go to the utmost bounds of the earth, that where He is there we may be



also. This loving ministry to the Lord then is surely in the process of completing organization.

And secondly in the way of completing organization, the church Antiochian or Canadian must give itself up to the business of self-denial. They ministered to the Lord and "fasted." The church under consideration possessing abundance saw the necessity of some crucifixion of the flesh, of some mortification of the members. It was not the thing, so they were evidently taught by the Spirit, to enjoy, in the full fleshly sense, all the advantages which their metropolitan and social position made possible. They did more than sit entranced, listening to the eloquence of Saul. They did more than submit themselves eagerly to the witchery of that passion moving tongue of Barnabas. It certainly appeared to them that their part in the Kingdom's business embraced something more than the mere enjoyment of each others gifts and graces. They surely, as they were partakers of the Saviour's joy, must be partakers of His suffering also. As they were to take up the cross so they were to deny themselves. And so they "fasted." Literally, of course, but surely also this attitude is significant of much more than mere abstinence from food. It is an attitude significant of the centre principle of discipleship. The Antiochians had not yet lost sight of the necessity of obedience to this thing which was so specially commanded. They were living in the midst of the Saviour's thought, "If any man will come after Me let him deny himself." Through good report and through evil report, Christ's religion is two-faced, and the Christian is bound to gaze upon each face. The church that attends to the good report only, the church that contents itself with receiving the sweet, the beautiful, and the entertaining, and has no taste for the other side, does not care for that thing which the apostle calls enduring hardness, shuts its eyes upon our Lord when He appears as the stricken, smitten and afflicted one, with His visage marred more than any man's; the church which does not fancy the continual leadership of one who has not where to lay His head, is not organized for work at God's business. This feature, self-denial, has to be taken on, and this feature, love of ease, has to be sloughed off. The gladiator who expects to do anything in the arena is confronted with this as the first principle of success. Spiritual feasting and spiritual fasting are set before us as incident to spiritual life. We have not yet realized that the latter is of equal importance with the former.

The church of Antioch was ministering to the Lord. It was engaging in the solemn fast. And now while these processes were in activity, while the Lord was being ministered unto, and self-denial for His sake was being exercised, God's Spirit, the crowning gift to any church, the necessary and only power by which a church can do anything for God, made His presence known. He did not come at the beck of wealth, nor of intelligence, nor of social position, nor learning. These qualities all existed before the Divine voice was heard. But it was in response to the loving devotion to the Lord and the exercise of the Lord's Spirit of sacrifice that the coronation of the church took place. From Antiochian to Canadian the lesson descends emphatically: The only power by which our business as churches can be prosecuted comes to us not through the donations of the wealthy, not through social position or learning. It comes through the cross-bearing—the loving ministry of which we have been speaking—and the self-sacrifice of the entire church. God help us Canadian churches to take a little more to heart the fashion of the ministry that makes for our success.

And now the last step in this process of which we are speaking: cross-bearing, self-denial, and following Jesus, are fundamental to Christian and to church life. The second verse exemplifies the two first. So also it does the last. Separation and Christ following go hand in hand. In the case of the

Lord of life and glory it was just so when He received His commission to go upon His redemptive work. "Separate me the Lord Christ for the work whereunto I have called Him," was the Almighty thought. And the Lord Christ was thrust out of the glory to do heaven's missionary work among the sin-cursed. And in the doing of that work the principle of separation held good all the way through. From His kindred and friends His work bade him stand apart. From the first, "Wist ye not," and "Woman what have I to do with thee," indicate the separateness of His career. And when the end was approaching He must leave the true hearts that loved him well, and walk along the sorrowful way alone. And when the end was come, "It is needful for you that I go away," points back again to the same principle. Separation, even from the presence of the Saviour, was wholesome discipline even for the embryo church. So with the disciples, you remember, "Behold I send you forth." So with the constituent members of the first church, "Go ye into all the world." And so, coming down to Antioch, with divine monotony the voice of God has the same old saying "Separate." To some of the Antiochians that would seem to be bad policy indeed. "Union is strength" they would say. We need the presence, the wealth, and the influence of every man right at home here. These are perilous times. Already the nick-name "Christian," is upon us, and there are rumors of those awful predictions of our Lord being speedily fulfilled. Consolidation, not separation, is the true policy. "Separate," nevertheless, comes the command of God. But others would say, "If we must send off from our number let us not send Barnabas and Saul. These are the brethren whom we esteem most highly. These are the greatest attraction of the Antiochian church. We can spare anybody rather than these." "Separate me Barnabas and Saul," nevertheless, said the divine voice. This was the last and test command to the Antiochian Church. The command which was to demonstrate to the Lord whether or not the church was in a position to do the work for which it had been instituted. The church had capacity for receiving, had it capacity for giving also? It was resplendent with the best gifts from God. Could it shine with equal lustre in the giving up of its best gifts? Freely it had received, could it freely give? Antioch proved equal to the test.

"Separate" is the divine command to Canada as well as to Antioch. God wants elsewhere our wealth, our learning, our social position, our best thought, and our best men. It may be that our Canadian churches are not attaching sufficient importance to the divine policy of separation. Perhaps some of us are so busy with coveting earnestly the best gifts, and strengthening the things that remain, that we have no time to give to the consideration of the divine intrusion into our peace "Separate." That's our blunder, and by so doing, we are damming up the channels through which our spiritual life should flow, and we are so far defective in organization. In the carrying out of the principle of separation when we think to ourselves that we are growing weak then indeed are we growing strong.

III. Thirdly and briefly we have in the third verse a view of a church with its organization completed.

"Then when they had fasted and prayed they laid their hands on them and sent them away." That is a wonderfully significant act, that laying on of hands. You know what it meant in individual cases. The impartation of the grace by which a man was surcharged. The father laying his hands on his son in blessing, for example. It signified the out going of the father's heart upon the son. The laying on of hands, for example, in the impartation of extraordinary gifts. That with which the man was filled passed over upon the other. And similarly, the act of this church—for the word "they" refers to the church—signifies the impartation of the thought, the heart, the life of the church, that is Barnabas and Saul were charged as the representatives of this church to carry its ministry whithersoever the Lord willed. And with what re-

sult? Why this church of Antioch was enabled to form its vital connections with the dark regions lying afar off, and thereby it established channels for its sympathy and activity; nerve centres, acquainting it with its responsibility and obligation; electric stations, if you please, sending to its heart the Macedonian cry from all over the region of darkness: From Selucia and Cyprus, and Salamis, and Paphos, and Perga, and Pisidia, and Iconium, and Lycaonia, and Lystra, and Derbe and Phœnicia, and Samaria, and time would fail to tell where else. Antioch had completed its organization. It could now touch the ends of the earth. It could now see afar off and hear. It could now be affected and responsive to the things which God intended should touch its heart. And so it became in the early days of Christianity one of God's greatest agencies in gospel work.

Now from Antioch to Canada the lesson should come pointedly: complete your organization churches of the living God. Complete it by your intensified devotion to Jesus Christ and by your more practical attention to the demand of His Spirit for self-sacrifice. So do and you shall hear the demand for greater sacrifice still. So do and your outposts may be established in the ends of the earth, and your channels shall thus be formed wherein the agency of God, through the instrumentality of His church, can wing its way upon its saving mission. Notice the text speaks of the church doing this, not the individual, not the missionary society. It speaks of the individual church doing its own foreign missionary work.

And we bring this exposition to a close with the thought more than ever deepened that in the mind of God church organization extends to the limit of church possibility, and that that possibility always in some fashion embraces separation to and representation in the regions beyond.

## THE BEGINNING OF THE AMERICAN BAPTIST MISSION.

BY REV. J. W. A. STEWART, B. A.

THE REFERENCE of this paper is to the *Foreign Mission* Enterprise of the American Baptists. Every student of Christian Missions knows that the immediate occasion of the organization of American Baptists for this work was the news that came to them from India to the effect that Adoniram Judson had, during his voyage from America to Asia, changed his conviction as to the proper subjects and mode of Christian Baptism and the constitution of a Christian church, had been baptized in Calcutta, and was ready to engage in missionary work as the agent of American Baptists. It is evident, however, that the Baptists in America must have been all ready for such an organization and only awaited the occasion which should make manifest and throw into definite form the thoughts and the spirit which were moving amongst them. If no moisture were held in suspense in the atmosphere, not even the setting of the sun and the sudden cooling of the earth's surface could cause dew to fall. If the missionary spirit had not already been abroad, not even the news about Judson's baptism and his offer of services could have so suddenly brought American Baptists together in Foreign Mission Enterprise.

1st. Let us trace the sources of this movement as it existed before it took an organized form.

The *primary* source was here, as always, the Gospel of Christ itself and the working of the Holy Spirit. No external influences or worldly considerations would even, apart from the divine waking on the souls of men,



move them to missionary enterprise. Of missionary enterprise God Himself is the great primal source. Christianity, the gift to man of Christ and of the Holy Spirit, is God's missionary enterprise. Christianity is saturated through and through with the missionary spirit. You cannot pierce the human body with even the point of a pin without coming upon the blood, neither can you touch Christianity at any point without finding the spirit of missions. If Christ is in men, inevitably their thoughts and longings must go forth to their fellows. "I am debtor both to Greeks and to Barbarians, both to the wise and to the foolish," is the voice of Christ, as He finds His home within a human personality and brings that personality under His sway. So the original source of this movement amongst American Baptists was the fact that they were Christians, and that in them the Spirit of Christ was making itself heard.

But let us come now to the *secondary* sources and outward signs of this movement. On October 2nd, 1792, what is now called the Baptist Missionary Society was organized at Kettering; in June, 1793, Carey sailed for India. Twenty years after this, or on February 19, 1812, Judson sailed from America. Whether we are to regard the thought of Foreign Missions as having sprung up spontaneously in America, or as having been transplanted from England, I cannot confidently affirm. It is the same Holy Spirit who is everywhere in the church, and when He is working in a certain way in one part of the church He is very likely to be working in the same way in other parts, so that in different minds far removed from one another the same thoughts and purposes may spring up as if spontaneously. But if the movement was spontaneous in America, at any rate it was much influenced and encouraged by the English example.

The Rev. Wm. Staughton, a Baptist minister, born at Coventry, England and educated at Bristol, was present at the formation of the society at Kettering, in 1792. The following year he emigrated to America, and after laboring in several different places, he became, in 1805, pastor of the First Baptist church, Philadelphia, and afterward of the Samson St. church in the same city. He was a man of marked ability and great influence, and it was impossible, after having witnessed what he did at Kettering, for him to come to America without bringing with him and scattering in his adopted country a few seeds of missionary thought and spirit. Moreover, after settling in America he maintained a correspondence with Fuller, Ryland and other friends of the English society, and we may be sure that they kept him stirred up about Foreign Missions, and that he in turn imparted the inspiration to his brethren in America. Again, it will be remembered that in the early years of the English effort, the missionaries were prohibited from sailing on the East India Company's vessels. The consequence was that several of them had first to sail to America, and then to embark on American ships for the East. Was it possible for them to land upon the American shore and not scatter a little of the good seed before they sailed from it? The house of the Rev. Doctor Staughton was always open to them during their sojourn as were the homes of others. "Doctor Wm. R. Williams, of New York city, then a boy, remembered that some of those missionaries stayed at the parsonage of the Oliver St. Baptist church, of which his father, the Rev. John Williams, was pastor." "And," says Doctor Francis Wayland, "I well remember in my boyhood, the temporary residence of such missionaries in New York, and the deep interest which their presence occasioned in all the churches in that city."

As a natural consequence of these things, Baptists in America became interested in the work of Carey and his co-laborers, and became contribu-

tors to the Serampore Mission, just as Canadian Baptists used to contribute to the A. B. M. U. Robert Ralston, of Philadelphia, was made the almoner of these American contributions and during the years 1806 and 1807 he remitted to India about \$6000. Doctor Johns, an English Baptist Missionary, who went to India by way of America, and who sailed from America on the same vessel with Luther Rice in 1812, collected for the mission during his stay here, in Boston and Salem, the sum of \$5000. Wm. Carey wrote to the Rev. John Williams, of New York; "The Lord has wonderfully stirred up the whole religious world of every denomination, to favor the work in which we are engaged and to contribute pecuniary assistance to a large amount. Our American friends have a special claim upon our gratitude in this respect."

Nor are the Christian women to be left out of this account. "As early as 1804 Female Mite Societies and Cent Societies began to be organized in the principal American towns. In many instances the incomes of these societies were devoted to foreign missions." Further still, "The Massachusetts Baptist Missionary Society was organized in 1802." It was chiefly for Home Mission purposes, but seemed to regard Foreign Missionary work as not an impossible event. It published a Missionary Magazine, and in this magazine, which had a wide circulation, were letters from Carey, Fuller and Ryland, along with general missionary intelligence from India.

Here then, it will be seen, was a condition of things all ready for missionary enterprise. Indeed before Judson's day, by way of helping their English brethren, the American Baptists, not as a body, but as individuals and sporadically were already engaged in Foreign Missions. The great thing which Judson's course led to was suddenly to bring them together, to consolidate and organize them for this work and to make them responsible for a mission of their own.

We turn then to Adoniram Judson. It is not within the province of this paper to recount the story of his birth, early training, education and conversion. In the latter part of 1809 we find him a theological student at Andover, seriously pondering the subject of Foreign missions. Soon after there came to Andover four young men of similar aspirations. They came from Williams College, where they had formed a missionary society and where they were accustomed to meet at night beneath a hay-stack near the college grounds. At Williamstown, on the spot where now stands the famous Hay-stack Monument, these young men consecrated themselves to the work of Foreign Missions. "And this green nook among the Berkshire Hills, writes Dr. Edward Judson, may well be called the birthplace of American Foreign Missions." It was not long before these kindred spirits took definite action. On consultation with the Andover professors, among them Prof. Moses Stewart, they addressed a letter to the General Association representing the Congregational Churches of Massachusetts, which convened June 27, 1810. The immediate result of their letter was the formation of A. B. C. F. M., for the purpose of devising ways and means, and adopting and prosecuting measures, for promoting the spread of the gospel in heathen lands, a society which has had such a noble record and of which to-day the Rev Doctor Storrs is the greatly honored president. Passing over the intervening year and a half, during which time Judson visited England to consult with the officers of the London Missionary Society, we find him on February 19, 1812, in company with his young wife and their fellow-missionaries Mr. and Mrs. Newell, embarking at Salem, Mass., on the brig *Carman*, bound for Calcutta, as the agent of the American Board. You are probably all familiar with the story as to how his convictions changed during this voyage. He was about to attempt the forma-

tion of Christian churches amongst the heathen ; how should these churches be constituted ? "Again," to quote the words of his son, "Mr. Judson expected to meet in India the eminent English Baptist Missionaries, Carey, Marshman, and Ward. Controversy might possibly arise between himself and them. He thought it best, while he was on the ocean, to arm himself before hand for the encounter with these formidable champions, in order successfully to maintain the Pedo-Baptist position. The result of his searching investigation was the conclusion reluctantly formed, that he was wrong and that the Baptists were right." It is not easy for us to realize what it cost him to yield to this conviction. But yield he did, and his wife yielded with him, and after arriving in India, and being warmly welcomed by the Serampore band, they were baptized in Calcutta, by Mr. Ward, September 6, 1812. Of course Judson wrote at once to the American Board announcing his change of denominational convictions ; and at the same time he wrote to Rev. Dr. Baldwin, a prominent Baptist minister of Boston, to whom, he said, 'should there be formed a Baptist Society for the support of a mission in these parts, I shall be ready to consider myself their missionary.' We have already seen that the American Baptists were not entirely unprepared to respond to such an appeal as this. The missionary spirit was abroad here and there amongst them, and signs of its presence were not wanting. Yet it would be an error to exaggerate either their strength or their preparedness for such work at that time. "In 1812," writes Dr. Ed. Judson, "the Baptists of America were a scattered and feeble folk, and lacked solidarity. There was little or no denominational spirit. The summons to the foreign field shook them together. A glass of water may be slowly reduced in temperature even to a point one or two degrees below freezing, and yet remain uncongealed, provided it be kept perfectly motionless. If then it is slightly jarred it will suddenly turn into ice. The Baptist denomination of America was in just such a state of suspense. It needed to be jarred and shaken into solid and enduring form. Mr. Judson's words : 'Should there be formed a Baptist Society for the support of a mission in these parts, I should be ready to consider myself their missionary,' proved to be the crystalizing touch." Such then were the sources of the beginning of the Foreign Mission Enterprise on the part of American Baptists.

2nd. We come now to the consideration of the *organization* of the movement. To clear the way for this another name must here be brought forward and some account given of its owner. One of the young men who formed that little missionary society at Williams College which used to meet under a haystack, and who went thence to Andover and became associated with Judson, was Luther Rice. He set sail for India, by appointment of the American Board, from Philadelphia, the day before Judson sailed from Salem. Strange to tell, he also experienced a change in his convictions, and not long after the baptism of the Judsons, he too, was baptized by Mr. Ward. We can well believe that when the tidings reached America that Mr. and Mrs. Judson and Mr. Rice had been immersed at Calcutta, the Baptists throughout the whole land were thrilled with a glad surprise. God had suddenly placed at the disposal of the Baptist denomination three fully equipped missionaries. They were already on the field, and action must be prompt. As soon as Dr. Baldwin, of Boston, received Mr. Judson's letter announcing his denominational change, he invited a number of leading Baptist ministers of Massachusetts to meet at his house for deliberation. These formed "The Baptist Society for propagating the Gospel in India and other Foreign Parts," and at once wrote to Judson assuring him that the American churches would assume his support as their missionary. The society formed was not national, but local. Meanwhile Mr. Rice was on his way back to America to preach a missionary crusade. He arrived in September, 1814, and, after conference with the newly organized society in Boston, he was requested to go through the land, to visit associations, to organize local societies, and in every way to rouse the Baptists to a sense of



their opportunity and responsibility. He travelled north and south on this mission and everywhere evoked great enthusiasm. It was soon resolved to form a National Society. May 18, 1814, was fixed upon as the date for meeting and Philadelphia as the place. Delegates were appointed in eleven states and in the District of Columbia. Of the thirty-six appointed thirty-three came together. Strong men were there, men competent to take the lead in such an undertaking. Baldwin, Bolles, Gano, Williams, Staughton, Jones, Brown, Rice, Semple, Furman, Tallmage, Johnson and others with them. It may be interesting to notice that of these thirty-three delegates seven were Englishmen by birth, three Welshmen and one a Nova Scotian. The meeting reminds us of that meeting in Antioch at which Paul and Barnabas were separated for the work unto which the Holy Ghost had called them, and of those meetings in England at which the Baptist Missionary Union was formed. The American Baptist Missionary Union was born and cradled amid preaching and prayer, and solemn consecration.

Over the steps, one by one, by which our American brethren became organized I must not detain you. On the fourth day of the meeting, May 21, 1814, a constitution was adopted, "the first bond of a general organic union of Baptists on this continent for the prosecution of Foreign Missions." The name adopted was, "The General Mission Convention of the Baptist Denomination in the United States of America, for Foreign Missions." "The second article provided that the Convention should meet once in three years, and thence it came to be popularly known as '*The Triennial Convention*.'" "The same article made the membership to consist of delegates, not exceeding two in number, from missionary societies and other religious bodies, all Baptists, and the right to send such delegates was restricted to bodies contributing to the treasury annually a sum not less than \$100. No individual could make himself a member by any contribution, however large." A Board of 21 commissioners was provided for who should be responsible for the work in the interm of the triennial conventions. "Special care was taken to render the organization essentially Baptist, and also to protect it against the suspicion of being an ecclesiastical body liable to impair the freedom of the churches." This constitution underwent many changes, and finally thirty-two years after its adoption it was superseded by another.

#### AMERICAN BAPTIST MISSIONARY UNION.—ORGANIZATION.

"The 'General Missionary Convention of the Baptist denomination in the United States of America for Foreign Missions' was organized in the city of Philadelphia, Pa., May 18, 1814, and was incorporated June 15, 1821, when the words 'and other important objects relating to the Redeemer's Kingdom,' were added to the title. This name was afterwards changed to, 'The American Baptist Missionary Union,' which name the society was authorized to take the third Thursday of May, 1846. 'Any Baptist church contributing to the funds of the Union may appoint one annual member. If the sum contributed in the year amounts to one hundred dollars, the church may appoint a second annual member, and an additional member for every additional two hundred dollars. Any individual may constitute himself by the payment of One hundred dollars, a member for one year. Any individual or church or local association of the Baptist denomination that may supply funds for the support of a missionary or missionaries may appoint one annual member for every one hundred dollars paid during the preceding year through the treasurer of the Union. Any individual may be an honorary member for life by the payment, during one financial year, of not less than one hundred dollars; and every honorary member shall have a vote in the meetings of the Union so long as he continues to be an annual contributor to the treasury and a member in good standing of a regular Baptist church.'"—*Constitution*.

There are two or three points worthy of notice in the development of this organization. One is that it was attempted for a time to combine the work of ministerial education in America with the work of Foreign Missions. At the First Triennial Session of the convention the constitution was amended, so as to allow the undertaking of this work. As a result of this, what is now Columbian University, in the city of Washington, was established. But it soon became manifest that the work of education at home, and the work of missions abroad could not well be conducted under one management, and at the fourth Triennial Meeting the connection with Columbian College was dissolved, and the exertions of the convention were limited to missionary enterprise. It is interesting, however, to notice how closely the cause of education and the cause of missions were connected in the minds of those good and earnest men, and how they realized that men going to the foreign field should be well equipped for the work.

Another point is this : I have already indicated that at first the north and the south were united in this work. But this could not last. The great slavery question which did so much to separate the two sections of the great Republic, and which at last arrayed them against each other in that awful war, ere long began to make itself felt in this missionary organization. At length, in 1845, the Baptists of the south withdrew from their northern brethren and organized the Southern Baptist Convention, through which they still carry on their work. In the same year the Northern Baptists held a special meeting and took steps to organize under the new conditions, and in 1846 they commenced operations under the name of the *American Baptist Missionary Union*.

As to the Rev. Luther Rice, he never returned to India, though he had fully expected to do so. He was at first retained in America to travel from place to place to excite the public mind more generally to engage in missionary exertions. In this work he was eminently successful, and his relation to the beginnings of missions by the American Baptists was similar to that sustained by Andrew Fuller to the work of the English Baptists. Later on his brethren appointed him to collect funds for the projected seminary. He was deeply convinced of the necessity of raising the standard of education in the ministry, and to this cause he devoted himself with untiring energy until his death. In his devotion and his manifold labors he reminds one of our own Doctor Fyfe.

And so the American Baptists were organized and got under way for the great work of Foreign Missions.

As I understand it, the object of this paper does not require me to go further. It does not require me to trace the beginning and progress of the work on the foreign field itself. So I am not to tell the thrilling story of Adoniram Judson, of his awful twenty-one months imprisonment at Ava, and at Oung-pen-la, of his subsequent work and success as a missionary, of his translation of the Bible into the Burmese tongue ; of the effect of the news of his sufferings upon his brethren in America, of the noble women who were successively his wives ; of the enthusiasm aroused by his visit to America after a thirty-three years absence in 1845 ; of his return to Burmah and his five years more of work ; of his death at sea on April 12, 1850.

Nor am I to tell of those who went forth to join him in the work, nor of the way in which the work has expanded and prospered until now large work is carried on in Burmah, in Assam, amongst the Telugus in India, in China, in Japan, in Africa, in Europe. There are 331 missionaries, 819 native preachers, 654 churches, 75,000 church members, 1030 schools, 21000 pupils, and the Missionary Union's income is half a million dollars a year. So it is, as the Master said, that, "The Kingdom of heaven is like unto a grain of mustard seed, which a man took and sowed in his field, which indeed is less than all seeds, but when it is grown it is greater than the herbs, and becometh a tree, so that the birds of the heaven come and lodge in the branches thereof."

## MONEY AND MISSIONS.

BY REV. A. T. SOWERBY.

**I**T HAS been allotted to me to forge the most ugly link in the chain and to present to this audience the most unsavory dish of all. Permit me to say that I was enchanted with Bro. Macdonald's "Bed-rocks," viz: Revelation, Consecration, Information, and Supplication. I would like to remark also that I endorse, to the last letter, the paper presented by Bro. Campbell. In my opinion we require the very best men to send upon the mission field. In dealing with my subject, therefore, you will not consider my position antagonistic to theirs. I shall simply treat with that which lies within the province of my own subject.

I need not tell you that we are living in an intensely practical age; that in all occupations and enterprises, men are looking for *practical* results; and that generally, unless it be in matters of religion, they are bending their energies towards the hasty consummation and accomplishment of their designs. This is the age in which men are with far-seeing eyes peering into the future, and with logical minds determining the sequences and resultants of mighty undertakings. These are the days in which men are with mathematical precision and algebraic exactness pushing on their great enterprises to noble and enobling conclusions. Working from certain data, the astronomer will tell to the second when an eclipse will occur. Long ere it occurs he will even describe its whole nature, and figure out with the greatest accuracy everything associated with it. He works from certain data, or well established facts. Let us so do in this cause of missions.

David said, "The entrance of Thy word giveth light; it giveth understanding to the simple." Jesus, in addressing the Father said, "Thy word is truth," and in speaking to the Jewish multitude, "Ye shall know the truth, and the truth shall make you free." Paul caught up the same strain: "Whosoever believeth on Him shall not be ashamed. For there is no difference between the Jew and the Greek, for the same Lord over all is rich unto all that call upon Him. Whosoever shall call upon the name of the Lord shall be saved." This is the greatest fact of the universe to-day. This is the most sublime of all truths. It is asserted by Christ, was preached by the Apostles, and is proven in millions of instances by personal experience.

What does this all mean? Simply this—the Gospel is the prime necessity of the heathen world. Paul, however, very logically reasons back the responsibility of the whole matter upon the Christian church. "How then shall they call on Him in whom they have not believed? And how shall they believe in Him of whom they have not heard, and how shall they hear without a preacher? And how shall they preach except they be sent?" He arrives at the conclusion that the word of life can only be received via ambassadors of Christ, and that these ambassadors *must* be sent by *us*. This then is the church's duty. *We* are to be the instrument in the hands of God to perform this work. *We* must supply the demand. I consider that the method is evidential of the profound wisdom of the Almighty. To find fault with it would be the most foolish of all things, and to comply with it the noblest and wisest. This method emphasizes two tremendous facts:—

- I. ALL OTHER THINGS BEING CONSIDERED, THE SUCCESS OF MISSIONS DEPENDS UPON THE LIBERALITY OF THE CHRISTIAN CHURCH.

Money is the great necessity. At one time Christ urged his Apostles to "Pray the Lord of the harvest that He would send more *laborers*, etc. *Now*, the great necessity is funds with which to send those who are willing to go. Christian, the great need is the consecration of your riches. The Master has made this a test. The pocket book is the last thing to be reached; and yet



God demands that it must be if missions are to prosper, and the heathen are to know Christ. What money is as well expended as that which is generously donated to this great rescue work? Do you know that there is more money squandered upon useless and hurtful self-indulgences than there is in the work of reclaiming lost humanity?

Brethren, I asserted a short time ago that this age of ours is a practical one. Ah, let us who are Christians stop a minute and see if we are in any sense justified in living as extravagantly as worldlings of equal wealth. Are we not robbing God? Is not this lack of liberality occasioned by our unjustifiable attempts to live as extravagantly as do worldlings? Are we not squandering our Lord's money? Nay, are we not betraying the trust imposed upon us by the Master? If the cause of Christ be worth anything at all, it is worthy of *sacrifices* on our part. Aye, more, if we are truly devoted to Christ and His cause, we will give liberally to missions.

Christian, your money is needed, sadly needed. This divine enterprise demands that it shall be forthcoming. This may be a very unpalatable fact, yet it is a fact. If there were no other reason than that implied in the golden rule, it should be sufficient. "All things whatsoever ye would that men should do to you, do ye even so to them." Let us mentally invert the present order of things, and reason out the matter. Behold yourselves as lost and blind, as starving and perishing; and then those in India as being a happy, rich, and prosperous Christian people. What would you consider to be their duty toward you? Would you not censure them because of their real indifference? Would you not feel like calling upon the Almighty to castigate them on account of their pure heartlessness? Brethren, let us consider wisely our privilege and duty as Christians. "Freely ye have received, freely give." Men are there upon the ground, and others are ready to go. The great need is money. O, do not our fine homes, good schools, the glad sunshine of Christian society, and the thousand-and-one blessings of civilization rebuke our unconcern? Who would be so cruel as to withhold from them that which in the hands of our missionaries would not only be a blessing to those nations in the way of civilizing, educating, and reforming, but also of preparing them for the crisis of human existence, viz: the judgment?

### MONEY, MONEY, MONEY

is required. There is needed an abundance of hearty free-will offerings so extensive in their character, as to call forth sacrifice on the part of the church at large. I mean that *all* shall "give according as the Lord hath prospered."

There is one significant act on the part of Christ to which I would like to call your attention. It is indicative of the fact that the financial factor in church work is not insignificant and unimportant. It teaches us that Christ looks into this matter, and is personally interested in it. "And Jesus sat over against the treasury, and beheld how people cast money into the treasury." He watched because he was interested in this part of the cause. He lauded only one, and this one because she gave until it was a sacrifice. Brethren, look not upon this matter as the bald opinion of some enthusiasts, but view it as the plan devised by the Almighty. Money is the great necessity in the cause of missions. Let us now look at it from the other side.

### II. THIS WITHHELD MEANS THE STARVATION OF THE HEATHEN.

When Carey one day introduced the question of missions into a ministerial meeting, he met with a sharp rebuke. Dr. Ryland at once sprang to his feet and said, "Young man, sit down. When God pleases to convert the heathen, He will do it without your aid or mine." Dr. Ryland, you are wrong. You are very illogical. It was not so in your own case. Why then should it be thus

with the heathen? And yet, how many would like to believe as did Dr. Ryland! Listen to Paul—"How shall they hear without a preacher? How shall they preach except they be sent?" These questions answer themselves. It is absolutely impossible. Carey and Marshman donated almost \$300,000 in a few brief years for this cause. Brethren, the task is laid upon us; the responsibility is at our doors. If *we* feed them not, they must go unfed; they must starve and perish.

Those of you who know me are quite aware of the fact that I am not pessimistic, not despondent, not of a gloomy temperament, not of a scolding nature. Yet, notwithstanding the glowing account of missions given by Bro. Stewart, my former preceptor, and a gentleman for whom I have the highest regard; notwithstanding the fact that the free-will offerings to foreign missions have increased from \$65 to a grand total of \$10,000,000 annually in the short period of one century; yet when I remember that the heathen are perishing; that we have enough and to spare; and that a heart-breaking appeal has come from our missionaries, I am constrained to cry out, "Oh, the crime of which the Christian church is, to-day, guilty? Oh, the hardness of her heart! Oh, the unfeeling indifference! Can it be that because of the bare want of money, that of which the church has an abundance, the heathen nations shall never behold the dazzling splendors of yon world of light?"

Nay, more—"So thou, O son of man I have set thee a watchman unto the house of Israel; therefore thou shalt hear the word at my mouth, and warn them from me. When I say unto the wicked, O wicked man, thou shalt surely die; if thou dost not speak to warn the wicked from his way, that wicked man shall die in his iniquity; but his blood will I require at thine hand." God will call us to account. Read the parable of the talents, and from it draw a lesson of our accountability. Spurgeon has said, "The church which has ceased to be missionary, has ceased to be Christian." We exist as a church for this great purpose. If we are delinquent in this, we are disobedient to the divine command; a hindrance to the progress of the Gospel, and a failure as an institution. Yes, I will go further. I sincerely question the conversion of one who does not give. Such a one certainly has not caught the Spirit of our Lord. His whole life was one of expenditure, and ours should be a duplicate of His. A cry is raised in India to-day by her teeming millions. It is the echo of a cry that once pierced the soul of Paul. It is the language of anguished hearts, the heart-breaking appeal of perishing lives—"Come over into India and help us."

Brethren, what shall we do with this cry? What response shall we make to such an appeal? They are dying, "Without God, and having no hope." "O, I will give to missions," says one. Well, then, set this down as a rule—"Whatsoever thy hand findeth to do, do it with thy might." "Give as unto the Lord." Make no mistake about this matter. Your money is needed. It must be had if the cause of missions is to prosper. "He that saveth his life shall lose it, and he that loseth his life for my sake, shall save it." In other words, to live is to give, and to give is to live. True Christian life is made up of expenditures.

An enthusiastic layman once said, "I have heard of churches starving out from a saving spirit; but I never heard of one dying of benevolence. And if I could hear of one such, I would make a pilgrimage to it by night, and in that quiet solitude, with the moon shining and the elm waving, I would put my hands on the moss-clad ruins, and gazing on the venerable scene, would say, 'Blessed are the dead who die in the Lord.'" So would it be a blessed death for the Christian who brought it upon himself through liberality. No, my brother, you enrich your own life by fostering and practising true benevolence.

Now in connection with this subject I will state a principle or two, and leave to those who are to follow on the programme to formulate.

1. There must be a willing mind (2 Cor, 8:12) God puts much value on this. This willingness of mind comes about as the result of two things :—

(a) A consecration of the whole life.

(b) A reception of missionary information.

2. We must "Give according as the Lord hath prospered."

How much that is I do not know, but if the heart be truly in touch with Christ, there will be no difficulty about the giving.

Brethren, pay frequent visits to the Almighty. Catch the inspiration from Him. Have your souls aglow with love to Him, and I am sure that the perishing heathen will not be in want because of your indifference.

God challenges you to test Him in this matter in order that you may prove beyond a doubt that he will abide by His covenants. "Prove (test) me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven and pour you out a blessing, that there shall not be room enough to receive it."

"Work while it is day, for the night soon cometh when no man can work."

## THE LOCAL CHURCH'S FOREIGN MISSION WORK.

### I.—AS PROMOTED BY THE PASTOR.

BY REV. D. M. MIHELL, PH. B.

**U**P TO the present point of the proceedings in this Carey Centennial gathering we have dealt with the Scriptural, Historical and the Theoretical ; this afternoon we are to take up the practical, and, in brief, apply the principles to actual work in the interests of Foreign Missions in the Churches.

I am expected to speak to a class which includes the speaker so that I occupy the anomalous position of talking to myself, and possibly I need it as much as any.

(a) In the way of introduction I wish to make one or two statements which will indicate the drift of my purpose.

(r) It is much easier to criticize and condemn an undertaking than to examine into its claims for recognition and support, or to put the thought in another form, condemnation of an undertaking, no matter what its claims are is as often based upon ignorance as knowledge.

(2) It is also true that, ignorance is not only the mother of vice and crime, but also of apathy and indifference.

(3) But on the other hand, we feel it safe to venture the assertion that in nine cases out of ten with increased knowledge there will come the disarming of criticism, the removal of indifference, the production of sympathy, and the creation of enthusiasm.

(b) To apply these principles to the subject, the promotion of Foreign Mission work in the local church by the pastor, we observe :

(r) That, in most cases, an apathetic pastor means an apathetic people. In thus speaking I do not wish to place all the responsibility upon the pastor. In this as in every other matter, "Let every man bear his



own burden," but still I repeat that the interest manifested by the pastor, in this, as well as in any other denominational enterprise, will determine largely, the interest manifested by the people.

As pastors we occupy a somewhat unique position. The prophet of Holy Writ suggests the figure, we are watchmen upon the walls of Zion. When the enquiry comes to us "Watchman what of the night," we should be prepared from our knowledge of current events in the religious world to say, "The morning cometh, also the night." Tell the people of the bright promises, the wondrous achievements, the hopeful outlook; also speak of the dark side, the millions of precious souls that are yet sitting in darkness and dying without hope. Failing to do this we need not be surprised if the people become dwarfed in their sympathies, and blind so that they cannot see beyond the narrow circle of their own local organization. In short, give the people facts. Missions have passed the problematic stage. There are facts in abundance to substantiate every promise of God with respect to missionary effort.

We know how the facts stirred the heart of Carey and filled him with enthusiasm. They became as a fire in his bones, until he was weary with his forbearing. A like result may be confidently expected as we ourselves and the people become better acquainted with what our God is doing among the nations of the earth.

(2) Let this presentation of facts be frequent. I am not here to quarrel with present or old time methods of stirring up interest in Foreign Missions, but I express it as my deepest conviction that the time has come when the once a year idea will not suffice. The tendency of the special effort made but once a year is to foster the fitful and spasmodic and the balance of the year the whole subject is in the main forgotten both in prayer and pocket. It does not necessarily follow that every time the facts concerning missions are presented, there should be a collection. Disabuse the minds of the people of the idea that every time the words Foreign Missions or Home Missions, etc., are mentioned that their enthusiasm is to be cooled by the cold water of a begging appeal. Give them facts and figures in appropriate dress and proper setting and I have no fear about the contributions. In short, while seeking to bring into proper system the giving of the Lord's people, be most unsystematic in the presentation of facts, introducing them, whenever and wherever opportunity legitimately offers. With increase of knowledge there will come increase of gifts, with increase of gifts increase of prayer, for there will be the recognition that unless God adds His blessing all else will be fruitless.

## II. AS PROMOTED IN THE PRAYER MEETING.

BY REV. D. SPENCER, F. R. G. S.

It is generally admitted that the prayer meeting is the thermometer of the church. It indicates the spiritual condition of the church just as the thermometer indicates the condition of the atmosphere. Good prayer meetings are always earnest of other blessings to follow. Every church should have a monthly missionary prayer meeting, when Home and Foreign missions should be discussed and prayed for. Among the many ways I have found helpful in this respect are, say, (1) The pastor should be a thorough advocate of mission work both at home and abroad. He *must* lead the way. (2) A good map of the country taken up, will be a great help in talking upon this subject. An account of the country, its population, customs and need, with results attained, will incite interest. (3) The preservation of slips from all sources on this subject of missions, distributed among the people for reading, &c., will increase that interest, selecting those, sometimes, who have not been very enthusiastic on the subject. (4) Let questions be asked, and let short prayers be

offered for the places named. (5) A debate on missions *pro* and *con* is a good thing, e. g. women against men on comparative missionary work. The women are the most ardent advocates of missions, and make straight for the object they have before them, brooking no obstacles. Men should not be less so. A recent debate in my church between young men and young women on "Who have done the work in India," was fruitful all around. Above all, let as many pray as possible, and after silent prayer, suggesting "Lord what wilt Thou have me to do?" some one will, perhaps, be led to point out some new way of helping the cause of missions, and by all means have a collection as a "thank-offering" to the Lord for our own privileges, and so increase the church's annual contribution. Let us not forget that information is the first great necessity, and concentration the next. Those churches get on best at home who are warmest in their spirit and support of missionary work outside their own little circle. Let us remember we owe a debt to the Lord always; and to those who brought the Gospel to us.

### III. AS PROMOTED IN THE SUNDAY SCHOOL.

BY REV. J. D. FREEMAN.

#### I. WHAT CAN WE DO FOR FOREIGN MISSIONS IN THE SUNDAY SCHOOLS?

##### (a) *We can teach missions.*

The opportunity afforded by the Sunday school for the impartation of missionary instruction is one of the richest privileges of the Christian church. First of all we have the *Bible lessons*. With these we approach the subject from the side of the divine will and show its place in the divine plan. In many lessons, missions stand and beg for a few moments of the teacher's time. The missionary idea is regnant throughout the Bible. It is a thread of gold interwoven with all its leaves and gleaming forth from every page. We want more teachers who recognize the Bible status of the doctrine of missions.

We have *the library*. Wisely selected, it cannot fail to be educative along missionary lines. This is the age of missionary literature. It is the choicest literature of the day. Let us have plenty of it upon the shelves of our Sunday school libraries. There is room for reform in the matter of school literature. Many of the books circulating through the Sunday schools need to be purified by fire. Let the works of such authors as E. P. Roe give place to missionary publications. Put in the "Life of Judson," "David Brainerd," "Miracles of Modern Missions," "The Unfulfilled Commission," etc. Pastors can use their influence in this direction. The influence of the library should be supplemented by *special missionary days*. Mass the scholars occasionally, and give them bright, breezy talks on missionaries and mission lands. Members of the senior classes might be encouraged to assist with brief addresses or short papers upon assigned subjects. These can be made red letter days in the history of the schools.

##### (b) *Encourage systematic and generous giving to missions.*

Wherever possible, all money collected in the school should be placed at its disposal for missionary and kindred purposes. The church should assume the school's expenses as part of the regular budget. In any case there ought to be a monthly offering for missions, the school to have some voice in the appropriation of the money. The plan of providing each class with a missionary box is a good one. Any system according to which the offerings are made with *frequency* is better than the wretchedly inadequate practice of taking an annual or semi-annual collection.

##### (c) *Elect for superintendent a man specially charged with the missionary spirit.*

The missionary life of the church is no more dependent upon the pastor than that of the school upon the superintendent. His pulse should quicken when you whisper "missions" in his ear. A man of that stamp, standing at the head of a school, will send the thrill of his own enthusiasm to its very extremities.

## II. SOME OF OUR INCENTIVES IN THIS WORK.

(a) *The relation of missionary intelligence and interest to the conversion of the scholars.*

A view of heathen degradation and spiritual destitution tends to induce a consciousness of the universal need of a Saviour. We cannot afford to miss the gracious influence of missionary intelligence as a subsidiary means of conversion. In this matter we work toward the cross as well as from it. Missions are both *centripetal* and *centrifugal* in their operation, and the resultant of their influence is to keep the soul revolving in an orbit about the cross.

(b) *The relation of this work to undeveloped financial possibilities in our schools.*

We are only beginning to realize the giving power of our schools. Last year they gave \$3,600 to missions, \$2,000 of which went to the foreign field. They can double their present contributions in five years, and they will do it if rightly managed.

(c) *The relation of the schools to the future of missions.*

The school of to-day is the church of to-morrow, and if we are true to-day, that morrow when it dawns will be a glorious one. It will bring men for missions and money for missions. Whatever may be true of poets, missionaries are made, not born. Our Sunday schools are the workshops where they are being fashioned. The modern missionary movement has not had time to show the world the full force that's in it. Wait till the missionized life of our schools surges up into the churches, then shall we see such miracles of missions as have not been recorded yet.

## IV. AS PROMOTED IN THE YOUNG PEOPLE'S MEETINGS.

BY REV. O. C. S. WALLACE, M. A.

The Young People's Society is not a substitute for the church ; it is not a church within the church ; it is a department of the church, or it is nothing, and worse than nothing. Its end is, not simply to promote acquaintances among the young people, nor to entertain, nor to cultivate art, music, and literature ; but to train the young people for Christian service. The missionary motive should be kept close to the heart of the Young People's Society—first, in order to keep the society in its proper course ; also, because the young people are in the moulding period of life ; and further, because they are in the period when their great life choices are made.

## V. AS PROMOTED IN THE WOMAN'S ORGANIZATIONS.

BY MRS. A. H. NEWMAN.

This Carey Centennial seems to furnish an occasion for looking backward. This subject of Woman's Organizations cannot be dealt with simply in relation to the *local church*, but requires for any degree of completeness a brief sketch of the organization itself, before dealing with the Circle.

Among those who have written upon this subject in recent years I find no one who takes into account the existence of Woman's Missionary Societies prior to the period when they were organized on the present broad basis.

I have at my house a man with a hobby, that hobby is collecting old books, and many a time have these musty old volumes been looked upon as so



much rubbish, when housecleaning time came round. Now when this paper was to be written, the suggestion came, that perhaps there might be something interesting on this subject in some of those unattractive looking old magazines. What was my surprise to find Woman's Missionary Societies in America dating back to 1800!

I find in the Massachusetts *Missionary Magazine* (Congregational) for 1804 the following: "To the friends of religion. A single cent, where *millions* are necessary to carry into effect the benevolent design of our fathers and brethren who are engaged in sending the Gospel to lands unenlightened with its genial rays, may appear at first view small and inconsiderable. But should the friends of Zion adopt the plan of contributing only one cent a week, and recommend the same practice to their friends and connections, it is presumed a very handsome sum may be annually collected without inconvenience to individuals. Mrs. John Simpkins requests those who are disposed to encourage this work, to send in their names with their money quarterly, or as shall be most agreeable to them, and she will engage to deposit it with the Treasurer of the Massachusetts Missionary Society." Then follows this editorial: "This Cent Institution promises to be very productive. Though only of about two years' standing, it has already brought to the aid of the general design of the Missionary Society nearly eight hundred dollars.

"As the knowledge of it extends, the number of subscribers to it increases. It is a female institution, laudable in its design and simple in its principles, and as such it is ardently recommended to general patronage and attention. Our sisters in town and country will gladly embrace an opportunity to contribute in so easy and eligible a way to the salvation of immortal souls and the advancement of their Redeemer's kingdom."

The Treasurer's receipts for 1804 show contributions from companies of ladies in twenty-seven different churches. The Society was then two years old.

The London Evangelical Magazine for 1806 has a reference to this Boston *Female Cent Institution*, as it was called, in which it describes the plan and purpose of the Society, and earnestly commends it to the women of Britain. It says: "Were such a method adopted in England, among the female members of all religious congregations, and devoted by a committee of each Society to the missionary cause, what a vast sum might be accumulated without inconvenience to individuals."

The first Woman's Missionary Society of which I find any record is the the Boston Female Society for Missionary Purposes. This Society was formed in 1800, and was started with fourteen members, partly Baptist and partly Congregational. The first few years, the money was all sent to the treasury of the Congregational Missionary Society. This was before there was a Baptist Missionary Society in America, and our Baptist sisters connected with this union society, were contributing their money to the Congregational Society at the time that Adoniram Judson and Luther Rice, the first foreign missionaries from America, were sent out. So their contributions helped to equip and send out these missionaries who *became* Baptists on their way out to India. After a Baptist Missionary Society was formed in 1814, these Baptist and Congregational sisters continued to meet together monthly for reading, prayer, and to conduct the business of the society, it having been agreed that the subscriptions of each member should go to her own denomination.

The Treasurer's reports show receipts from various local Societies calling themselves Mite Societies, Female Foreign Missionary Societies, Female Cent Societies, Cent Institutions, etc.

It is an interesting fact that since the very beginning of the Foreign Mission movement in America, woman has shown herself ready to work,

give and pray for the cause. But the movement among the women was not extensive. For years it was confined mostly to the New England States and a few local societies in South Carolina. It was not till about twenty-three years ago that there seemed to be a great awakening of women. Beginning with 1869 there followed the most extensive and rapid organization of the activities of Christian woman that history records. This organization meant the constituting of boards of management, with power not only to extend the interest at home and raise funds, but also to choose specific work abroad, to seek out and appoint missionaries, subject to the approval of the General Boards. Thus you see that by this latter method of organization, the women have far more responsibility resting upon them; and we doubt not it is largely due to this fact that their organizations have grown to the state of power and efficiency of the present time. Twenty-three years ago there were only about two of these general organizations for women in America; now there are about forty-three, with 25,000 auxiliaries or local societies, and an annual income of about \$2,000,000.

I shall bring before you this afternoon, the testimony of men who have been prominently connected with the foreign mission work, as serving a twofold purpose: First, as showing *how* the work of foreign missions is promoted through the *Woman's Foreign Missionary Societies*; and secondly, this testimony should carry with it convincing proof as to the efficiency of these societies, such as words of mine could not.

Rev. Dr. Gracey, editor of the International Department of the *Missionary Review*, says: "Their achievements have become the characteristic feature of the missionary work of the last quarter century."

Rev. W. S. Swanson, missionary in China, in an address before the Centenary Conference, London, said: "This work lies back of all missionary work. If we get the mothers and wives, the daughters of the country, we have got the men."

Rev. W. S. Langford, Secretary of the Episcopal Church Societies of the United States., said at the London Conference, "I beg to assure you that the women more than the men of America are alive to the importance of the great opportunity which is before the church of Christ to-day. There is no Board of Missions connected with any of the churches which has not its Woman's Auxiliary in one or another state of advancement, and some are pushing to the very front."

Rev. Dr. Ellinwood, of New York, says: "It may be said that woman's missionary work does not utilize all of the latent and moral power of Christian womanhood in the church. This is indeed too true, but this is its ideal and aim; and in no other one enterprise has so large a portion of its membership, male or female, been enlisted as in woman's missionary work. We have observed the growth and operations of Woman's Foreign Missionary Societies for the last twenty years, and have been more and more impressed by their *stability* in organization and *advance* in efficiency and power. In all Protestant churches the impulse is *one* and *universal*. Suspicious doubts and fears which conservative men entertained at the outset have disappeared. No denomination would think of dispensing with this potent auxiliary force. It were difficult to say whether its success abroad, great as it is, or its reflex power at home has been the greater."

Dr. Richard Storrs said in a recent address. "The introduction of the feminine life and heart into this missionary work brings in the force that fires and intensifies its onward progress. This intensity of purpose in woman does not work only in the direction of filling up treasuries, but it consecrates men and women to the cause of God. \* \* \* The promises to women are vital of celestial blessing which gives to them the powers that men sometimes lack.

It is a woman's hand that is scattering subtle poison through the delicate pages of books such as Robert Elsmere, and in many other ways."

Says the editor of the Foreign Mission Journal (Southern Baptist): "Over one fifth of the total receipts of the Board for the year is from the Woman's Board. But important as is the work of these societies in the matter of raising money, this we are persuaded is not the most important part of their work. The dissemination of missionary information, the constant agitation of missionary subjects in society meetings, and in the home and social circle as well as in their missionary papers, the training of the old and young in the habit of regular and frequent giving of little to the Lord's work, the cultivation of the spirit of prayer for missions, in these and many other ways these societies have done and are doing a work more important even than the putting into the treasury of the Board the handsome sum mentioned. How much of the increase of missionary zeal and efficiency of our churches is due to this activity of our godly women none can know, save Him who knows the secrets of all hearts."

Prof. McLaren, of Knox College, who has been connected with the Canadian Presbyterian Society for twenty years, said in his speech before the London Conference, "That the reflex influence of the Woman's Foreign Missionary Society, its monthly meetings, its diffusion of missionary intelligence, its personal encouragement in missionary effort, the effect of this throughout our Canadian churches has been very manifest. We have received an immense blessing at home."

Dr. Murdock, who has been connected with the Baptist Missionary Union of America for more than thirty-four years, and secretary for twenty-eight years, says in his address before the Convention last May, "I have seen the birth of that wonderful movement which brought the Christian womanhood of our churches into organization in the service of missions. I take you to record this day, that of all the events which have marked the progress of our missions in the time under review (25 years) there has been nothing more important or *hopeful* than the formation of the Woman's Foreign Missionary Societies. They did not go out from us, but have become only more perfectly and helpfully of us, by means of their banded power. Their influence on the missionary work abroad has been highly prosperous while in the department of missionary culture in this country, and in the increase of missionary funds, their agency has been most beneficent. Their contributions to the work of the Union since their organization have exceeded \$1,000,000. During the last year they paid into our treasury \$127,690.

"I count it the supreme joy and honor of my life that I have been permitted to have a place in these stupendous movements and to be borne onward by them."

Dr. Clarke says, "Looking back on the past and its record during the past century of glorious work, opportunities and possibilities, woman is to bear a much more important part in that work than she has done, by way of stirring up the churches, in kindling enthusiasm, in gathering information, in the way in which a woman alone can do it in these busy times." Dr. Clarke goes on to say, "I was in the parish of one of our Rectors, in New York, giving a missionary address, and he said to me, 'it is a lamentable fact, but I cannot awaken a spark of missionary enthusiasm in this parish. The people are interested in all my parochial work, in my Sunday School, in my parish school, etc., but so far as the country at large is concerned, and the great outside, I cannot get the slightest interest in it, what *shall* I do?' I said to him, 'there is one thing that will cure all that: go and get some women who have been connected with our Woman's Foreign Missionary Society, put them into your parish, bring here by some means or other, some woman who is thoroughly alive and she will revolutionize your parish.' Our pastors are too busy, the machinery of parish



life to multiform, and to expect a pastor to arouse all the missionary enthusiasm is altogether too much, it *is* not done, it *cannot* be done." He proceeds to say: "If we wish the churches to become interested in and pray for a particular object we work it through the *women's* society. The women pray with us, and if we send for the women you may be sure the church will be awakened to prayer for the missionary work. I do believe that in future the women are to bear the most important part in carrying on the work of the Kingdom of our Lord Jesus."

In conclusion I would have the Woman's Missionary Society keep in close touch and sympathy with the parent society of which it is auxiliary, helping in every way possible to promote the general interest of foreign missions. To the end of promoting this bond of unity, our own General Board has taken a step in advance and has two representatives from the Woman's Board meet with the executive monthly. It is a matter of great satisfaction that so close a relation does exist between our Boards. Brethren of the Board, I would suggest that you do more frequently avail yourselves of the help which your auxiliary is ever ready to give in the furtherance of your schemes, for the advancement of Christ's Kingdom among the heathen.

In the same way I would have the Circle or Local Society, keep in close touch and vital relation with the church of which it is a part. I would have it in all Circles as it is in some that I know. It is in these monthly Circle meetings that we feel the pulse-beat of the church's life, in that every interest of the church is brought before the throne in prayer. These Circle meetings are training schools in which the women of the church *study* and *learn* about the great outside world, its needs and what is being done to give the gospel to the perishing, till their hearts become enkindled with love for the Master and for perishing souls. Here the woman of the Mission Circle is drawn out to take some part in prayer or otherwise; forgetting the fear she had of the sound of her own voice in religious meetings she thereby becomes fitted and prepared to become a helper in the missionary prayer meeting of the church. She also becomes an efficient helper in training the young people of the church, through the Young People's Society, the Mission Band and the Sunday School. Here again I would make a suggestion: Pastors, make use of the willing helpers at your hand in the Mission Circle. Give them your sympathy and ask their help, invite them to report at the annual church meeting. It rests as much upon the pastor as upon the women to make the Circle the efficient help which it should be in promoting the interest of missions in the local church.

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## CANADIAN BAPTIST FOREIGN MISSIONARY SOCIETY.

REV. J. L. CAMPBELL, B. A., NEW YORK.

I AM TO speak to you to-night on the History of the society under whose auspices we have met. I take it that I am expected to address you especially on its earlier history, and if the personal element comes in much more prominently than I could desire, it is because during the seven years in which I had the honor to be its second secretary, (associated part of the time with my good brother Coutts) the society passed through some of the most important transitions that took place in its history, and because I wish, as far as possible to avoid repeating what every one here already knows so fully in regard to this work.

Reference has already been made to the fact that on the 31st of May next there will be just one hundred years since William Carey preached his famous sermon at the Association in Nottingham from Isaiah 54: 2nd and 3rd verses, gathering up the spirit of his text in the two memorable divisions, "Ex-

pect great things from God ; attempt great things for God." At its close a resolution was passed looking to the formation of a " Baptist Society for propagating the Gospel to the heathen." On the 2nd of the following October the resolution was acted upon, when a number of brethren met in Kettering and the society was duly organized.

At your last convention, you completed the first twenty-five years in the history of your society. Your second division of twenty-five years is beginning auspiciously amid these Carey Centennial celebrations of our denomination throughout the world. There are striking coincidences too, which will occur to any one between the beginning of the English society and yours. Theirs, was founded in the village of Kettering : yours, in the village of Beamsville. Both were organized in the month of October ; both were formed in a private dwelling. In the case of both, there was a man called of God raised up with an inextinguishable desire to go and preach Jesus to the heathen and whose presence made organization necessary. Their first contribution amounted to sixty-three dollars and a half (£13, 2s. 6d.) ; your first contribution was thirty-seven dollars.\* There were twelve men who met in the back parlor at Kettering ; there were six men who met in the parsonage at Beamsville. The names of the committee of six who met Dr. Murdock in the study of the Rev. James Mackie on the forenoon of that notable 18th of October, 1866, were brethren R. A. Fyfe, T. F. Caldicott, H. Lloyd, D. McPhail, William Stewart and John Alexander. The following day they presented a report to the convention which was adopted, when officers were appointed and the society was regularly constituted.

There were many causes which led to the formation of the society. The general waking up of the religious world to the importance of Foreign Missions ; the influence of missionary literature, to which both your pioneer missionaries acknowledge their indebtedness ; the occasional visits to churches and associations of the agents of the American Baptist Mission Union ; the ringing influence of a few noble pastors ; the personal influence of the great man who was at the head of the educational institution ; the power exerted by the Judson Missionary Society among the young men in the old C. L. I. ; the general growing conviction that something more ought to be done than the churches were doing ; all these and many other causes more or less misty and undefined, were suddenly condensed as by an electric shock when it became known that one of the sons of our own Alma Mater had heard the divine call and must not disobey. Dr. Murdock writes me that the meeting at Beamsville was " memorable for earnestness of spirit and perfect unity of council." But it was not so everywhere. Our denomination was then very miscellaneous in its character. There had been the lack of the unifying influence of a central educational institution. Many of the ministers had come from abroad. They carried with them the peculiarities of the countries where they had been brought up. Some were Armenian and some were Calvinistic ; some believed in revivals, others opposed them ; some favored an educated ministry, and others prided themselves that they had no taint of college " larnin " about them ; some were open communion and others close, and we had almost every shade of opinion between. The Home Missionary Society was bravely struggling upward amid much criticism. The founding of the school at Woodstock was watched with grave misgivings. It was therefore inevitable that the launching of a Foreign Missionary Society should give rise to much diversity of opinion.

The first man, the one who leads the way, is always the person who has to bear the brunt. It was pre-eminently so with our dear brother Timpany.

\* "The first six parties who paid toward the support of the new Foreign Mission enterprise were Rev. Dr. R. A. Fyfe, \$8 ; Rev. John Bates, \$6 ; Rev. W. Forsyth, \$5 ; Rev. Dr. Warren, \$8 ; Rev. E. A. Kitchen, \$5 ; Rev. T. Booker, \$5."—Scrap Book by T. S. Shenston, page 56.

It has been easy, comparatively, for others to go since his brave arm blazed out the pathway through the trackless forest. Amid difficulties personal, amid trials local, teaching school and preaching at the same time to pay his way, yet carried on with an enthusiasm that nothing could quench; having the courage of a hero and the zeal of a martyr, he pushed his way upward and swept everything before him.

Come with me to the convention held in Ingersoll in October, 1867, when he and his young wife were designated for the foreign field. It was the romance of missions then, but it was the peril of missions, too. There was no Suez Canal; the Atlantic cable was yet a new thing; Asia was vastly farther away then than now. Missionaries had to sail around Africa and it took Timpany and his wife nearly six months to reach Madras. Seven weeks longer than it took Judson to reach Calcutta in 1812. Our missionaries, too, were going among a strange people, the very spelling of whose name was yet in doubt. Who could tell what bonds and afflictions were in store for them or whether we should ever see their faces again? It is Thursday evening, October 17th. The church edifice, in Ingersoll, is packed to the door. Dr. Caldicott is in the chair. The first annual report of the society is read by Rev. Wm. Stewart, its first secretary. Dr. Murdock speaks grandly for an hour, but the interest centres on Timpany and when he rises the tension is almost painful in its intensity. And what an address! The pent up emotions of years, the struggles and consecration which led to that hour, the rending of every tie which bound him to home and college and native land, seemed to find utterance in those words of impassioned fervor. Men's hearts were thrilled and thrilled. The audience is swayed like a field of ripened wheat before a summer breeze. Dr. Davidson is at his very best as he pledges to the young missionaries the love and loyal support of the denomination. Father Bates prays and he is the most cheerful man in the house. But more is wanted. The atmosphere is surcharged. And the electric spark is furnished when the secretary announces that a little over fifty dollars is needed yet to complete the missionary outfit. Then followed a scene which is wholly indistinguishable. Men sprang to their feet all over the house. Contributions of \$25, \$10, \$5, and \$1 came pouring in faster than the secretary could take down the amounts. They emptied their pocket-books; they pledged on behalf of themselves, their churches, their wives and their children. What mattered it that the amount asked for was far exceeded? The giving went on all the same. What mattered it that Dr. Murdock was put up to speak? The giving broke out anew the instant he was done. What mattered it that they were asked to desist? They would not desist; they would not break up. Ministers that had been estranged and had passed each other for years without token of recognition met in the church aisles and fell on each other's necks and wept and then turned and publicly confessed their wrong and went about arm in arm like brothers after that. Good old Dr. Caldicott rose and repeated the stanza of the hymn,—

"My willing soul would stay  
In such a frame as this  
And sit and sing herself away  
To everlasting bliss."

It was after midnight before the audience could be persuaded to disperse. Next morning brethren came and asked yet to be allowed to give. The parting delegates walked about as if under the influence of a Divine spell. They spoke in low tones and there was no levity or merriment anywhere.

I was, at the time, a student in Woodstock and had come up with many of the other students to be at these designation services. At the Railway Station the next morning Dr. Fyfe laid his kindly hand upon my shoulder and said, — "My young brother, if your life is spared, you may see great meetings but you will never again see such a meeting as that," and I never shall. It was



a day of Pentecost when the Holy Spirit was poured out upon our denomination. It was the seal of Divine approval stamped upon this blessed work. In the glow of that farewell meeting, the different elements of which we were composed were melted and welded into a unity. It marked an epoch. The whole body was at once lifted up to a higher plane.

The future historian of our denomination, if he writes truly, will in an important sense, date the real beginning of its true history from that never-to-be-forgotten night.

"Give me a great thought that I may live upon it" exclaimed the German poet. The "great thought" given to our brethren on that day was the condition of the vast continents beyond the seas yet perishing in heathen darkness, and in its appalling magnitude, lesser thoughts died out, discords and divisions vanished, reflex waves of blessing swept over the land, and the denomination arose in conscious strength and entered on an era of unprecedented prosperity.

In the little cemetery at Cocanada where sleep also the ashes of the saintly Currie, the grave of Timpany lies to-night with the silent stars of God keeping vigil over it and the waves of the Bay of Bengal chanting his requiem. As Webster said of Washington; as Theodore Parker said of Adoniram Judson, so also may we say substantially of Timpany. Had that meeting in Ingersoll been all that was accomplished through his devoted life, it would have been worthy of all its sacrifice and toils and he would have lived to a noble purpose. You will be interested I know in learning that his only son, now pursuing a course of medical studies in New York City, and a member of my church, is already under appointment of the Missionary Union, for the foreign field. May the mantle of the father rest upon the son, and a double portion of his spirit be given to him.

With brother McLaurin it was somewhat different. Less ardent and impulsive in his make up than brother Timpany, he hesitated long and anxiously before the path of duty became clear. At last he came to this: "If the way opens naturally without any solicitation of mine; should they want another man for the field and ask for him, I shall take it as an indication of God's purpose and will accept." The occasion soon came. In 1868 the Convention met in Alexander street Baptist church, Toronto. At the platform meeting in the evening the representative of the Missioary Union spoke in warmest terms of brother Timpany, and then turned and asked if there was not another young brother here into whose heart God had put it to go, and pleaded earnestly for the destitute fields among the Telugus that were perishing for lack of reapers to go out and bind the golden sheaves. It was enough. The sought for token had come. Brother McLaurin glanced quickly across the crowded audience to meet the eyes of his watching seminary classmate, who already read his thought. McLaurin nodded assent and instantly the eyes of both were filled with tears. When they unclasped hands and parted that night after the great meeting, they knew that their pathways were to lead in different directions. He to go the consecrated herald of mercy and truth far in heathen lands to dwell, to be chosen of God to perform so important a part in the great revival on the Ongole field, while Dr. Clough was on a visit to this country; to go north to Cocanado and cleave out of the darkness a new, independent Mission; to be the chosen instrument in leading thousands of India's dusky sons to the feet of Jesus; to leave your shores the other day amid universal benedictions that he may spend the remainder of a noble life among the hills of Bangalore. The other classmate's pathway led to humbler service and lesser toils and the gathering of fewer heads of ripened wheat from fields at home. In company with Bro. A. P. McDiarmid, of Brooklyn, and my young Brother Timpany, I went down last November to Boston to bid good-bye to Brother McLaurin

and his devoted wife. I assure you he is as much appreciated at the Rooms there as here by you. At the farewell meeting of missionaries which was held, Dr. Murdock spoke of a letter he once received from Father Bates written "in a strain of holy exultation" over the fact that he was so favored as to have his two only daughters go to the foreign field. What a princely man John Bates was! He and I were appointed by the Board to go to Montreal and address the first Foreign Missionary platform held in connection with the Eastern Convention. Next morning I received at my home in Chatham, a thoroughly characteristic letter from him which I have never forgotten. "Brother Campbell," said he, "we are going to Montreal next month: let us make thorough preparation; no apologies or excuses after we get there, it is for the Master's cause." This letter was the best lesson on Homeletics I ever received. When we arrived in the city, he was far from well and I remained closely with him. Just before leaving the house to go down to the meeting, we knelt in our room together and Mr. Bates led in prayer. Oh what a prayer that was! I hear it still to-night. What pleading with God! What Divine arguments! What uplifting of soul! How familiar with the language and spirit of the scriptures. I was awed and felt that the place was holy. The meeting was a complete success. Our brethren in the East have been ever among the warmest friends and the most generous supporters of the Foreign Missionary work. But I have never ceased to associate with it all the prayer of John Bates in the room in the house of Wm. Muir, of Montreal, and to find in the subsequent interest and development somehow only God's answer to those prophetic supplications. Out of his small salary, he was the first man to subscribe five hundred dollars to the Mission, rivalling the largest gifts of our most generous laymen. He sent me one of his cheerful, playful letters from St. George the day he paid the money, saying he was as poor as a church mouse, but every nook and corner and crevice of his house was full of light. Noble man of God! He was rich in a possession which this world's gold is too poor to purchase. When he passed away the missionaries wrote back that before they received the news, they felt as if something was missing; they felt as if a glory had faded somehow; and, the thing of all others which most they mourned was that they would not have his prayers any more. He died at St. George May 8th, 1875, and the special convention of the Maritime Provinces was held at Amherst, Nova Scotia, on the 12th, 13th and 14th of the same month.

Let us go back a little. The society was organized as an auxiliary of the American Baptist Missionary Union. For seven years it continued such. At the Convention held in Brantford in October, 1873, it became independent of the Missionary Union and the memorable message was flashed to McLaurin, "Go to Cocanada on basis of your letter. Send resignation." From the first there was a natural and proper desire that money raised by Canadian Baptists should go to a Canadian Baptist Mission. More than the necessary amount was already being contributed to support our two missionary families under the Union and if the benevolence of the churches was to be increased, additional responsibilities must be assumed. A new field of unusual promise had sent to us a Macedonian cry for help. We felt that it was the call of God. Yet there were brethren who were filled with fears lest we had assumed responsibilities that we would not be able to carry. How groundless those fears were you all know. There had also been a long cherished desire in favor of closer union with the brethren of the Maritime Provinces and the first step towards this consummation was providentially brought about in an interesting way. The Baptists in the East had sent out a number of missionaries for the purpose of laboring among the Karens of Siam. An exploration of the country brought out the fact that there were very few Karens there, and these so remote and scattered as to be practically inaccessible. What to do was the next question. This led to the calling of their special meeting of the Convention at Amherst,

N. S. I was appointed as your delegate to attend that meeting with overtures inviting them to send their missionaries to labor with ours in the same Telugu field. This was in response to a letter from their secretary. The time was short. Hurrying away at the earliest moment I spent Sunday in Montreal where the brethren of the Board in that city were consulted. Monday, I took the first train from that city and got as far as Bangor, Me., and had to stop there over night. No train beyond. Tuesday night, I got as far as St. John—no further train. It was noon on Wednesday before I reached Amherst. The Convention had been in session for a day and a half. The claims of various fields had been earnestly discussed and a strong sentiment had been developed in favor of going to labor among the Siamese Proper. Never shall I forget how the brethren came in scores to meet me at the station, and, as your representative, how I was received by standing recognition of the Convention. Perhaps for an hour or more I spoke to them on the claims of our Telugu Mission, presenting the propositions of our Board. As soon as I was through, showers of questions came to me from all parts of the house about the country, about the Telugus themselves, their language, their customs, their climate, the position of Scripture translation, etc.\* They had made a mistake once, they were resolved not to make another. Thanks to good old Father Bates' advice, I was well informed, and able to answer every question asked. The result was that they expressed themselves fully satisfied and by a practically unanimous vote decided to send their missionaries over the Bay of Bengal, west to Cocanada where they have labored so successfully and pleasantly ever since, side by side with your missionaries.† I visited Acadia College the same week, addressing the students there. They, too, passed a resolution approving of the action taken at Amherst. It was there, too, that I met for the first time, Brother George F. Currie who had come on from New Brunswick to see me, and there I proposed to him, at the request of your Board, that he should go out as one of your Missionaries. I remember, too, the cordial welcome of Dr. Welton, whom I then met for the first time at Acadia. I was very much impressed with the dignity and ability with which the proceedings of the Convention of the Maritime Provinces were conducted, more nearly resembling the procedure of the Southern Convention of the United States than that of any other Baptist body that I have ever known. I have not been in the Maritime Provinces since, although I have often wished to go. That visit to the good people by the sea has always remained with me as one of the most pleasant memories of my life.

The subsequent history of the society has been one of growth and development, and withal is so recent that it need not be dwelt upon. Bro. Currie left for India in November, 1875. The Woman's Auxiliary Society, East and West were organized respectively and the Missionary Link was begun by Brother Timpany while at home in 1876.

Brother John Craig, who has been so efficient a missionary in the Akidu field, left for India in the autumn of 1877. Miss Frith sailed in September, 1882; John R. Stillwell, my University roommate and classmate, went in October, 1885; Miss Hatch in 1886; Laflamme and Davis and Garside in 1887, and others have gone since, until you have now a fine body of faithful missionaries who are doing such excellent work for the Master on India's Coral strand.

Look at the providential pathway in which you have been led. About the time that Brother Timpany was designated in Ingersoll, Thos Gabriel was

\* The first translation of the scriptures made into the Telugu language was by William Carey, thus linking the great man whose centennial is now being observed, with this important missionary field.

† At the final decision of the Convention there were three adverse votes cast. But each of these three brethren came to me personally and assured me they were in favor of the Telugu field. It was on a technicality that their votes were recorded adversely.



converted, and thus God was preparing your field for you at Cocanada. At the Board meeting in Brantford when the society became independent of the Missionary Union, Brethren Saunders and Porter were present as visitors from the Maritime Provinces, and catching the spirit of our Western Brethren, Brother Saunders went back to do invaluable service in bringing about the union between East and West. Brother Currie was another great bond. Other strands have followed until we find the Baptists of the Dominion linked together so magnificently now in so many important departments of Christian work. Cocanada the Orientalists called it, but it is Co-Canada on this Western Continent and the providence of God has made you one.

The way to develop strength is to assume burdens. So long as you insist on doing your work well, you can never undertake too much. Brother Merriam writes me from Boston that nothing was received by the Missionary Union from these Upper provinces in 1866; another statement gives \$84.26 as the amount contributed. Some money may have been sent to the English society, but the amount would have been very small. At any rate, your first offering to this mission was \$37.00 and the contributions for Foreign Missions in the first year of the society, *i.e.*, in 1867, were but \$1169.27; last year they were \$27,608.36. Side by side with this there has been magnificent progress all along the line. Your contributions for Home Missions have multiplied over and over again. In 1866, you had 183 pastors; in 1891 there were 326; then 275 churches; now, 430; then 15091 members; now, 36579. The Northwest is purposely included in these figures as there were no churches there when the society was founded and the work there is really an extension of the work in the other provinces. Then but one struggling denominational school in Woodstock; sorely crippled and embarrassed with debt; now a great University with three institutions and four departments, and over \$1,000,000 invested in educational work. Then in 1867 when Brother Timpany went to the Telugus there were fewer than one hundred converts in all our Baptist missions among that interesting people; now there are two Theological Seminaries, 97 churches, 248 native preachers, 44426 members with over six thousand Baptisms reported on the field last year. We may well exclaim, "What hath God wrought!" In watering others, you have been watered yourselves; in feeding others you have been yourselves fed. "There is that giveth and yet increaseth and there is that withholdeth more than is meet, and it tendeth to poverty."

Come back to that Beamsville Convention again and look around on the faces of the brethren there and recall the names of those in our ministry at that time. Place the register of 1866 beside the year book of 1891 and call the roll. Some of these faithful servants of God have gone to toil for the Master in other lands; some from age and other causes have retired from the well fought field. Many have died. Of the one hundred and eighty-three pastors reported in 1866, there are only twelve left in the active ministry in these two provinces to-day. How startling the changes that have taken place! Grand, noble men these fathers and founders of our denomination were, and some who have arisen and passed away since that time! Men of broad brow and high courage and fervent piety and heroic faith, and the most self-sacrificing devotion, brethren whose memories you will never suffer to be forgotten. Daniel McPhail, the man of prayer and the man of power, the Elijah of the Ottawa Valley; Wm. Fraser, of Bruce, stalwart in form and vigorous in thought, whose long sermons were like the scriptural requirement, "Good measure, pressed down, and shaken together and running over;" James Cooper, the fresh instructive exegete, sending for the latest improved Hebrew grammar a few months before he died; the man who had prayed that when he read his English Bible, the original Hebrew or Greek might at once appear before his mind, and whose prayer was answered; John Bates, whose loyal heart beat so closely in union with the heart of Jesus; Robert Alexander

Fyfe, whose blessed influence under God has largely fashioned our denomination here into what it is. "Si monumentum requiris, circumspice;" Thomas Leslie Davidson, pre-eminently the father of your Home Mission Society, the man of action and of worth, ever ready to loyally help the humblest brother, and with his quick wit and ready utterance and untiring zeal, the soul and the inspiration of our public assemblies; James C. Yule the acute and finished scholar, graduating with the highest distinction from two departments of the Provincial University, and in its Y. M. C. A. leaving the impress of his religious character behind him as a benediction to his cherished Alma Mater; the student whose books were closed at noon on Saturday that the remainder of the day might be spent in prayer and preparation of heart for the worship of the coming Sabbath; John Torrance steadily struggling his way upward from the humblest position to the highest prominence, clear and strong in his grasp of truth, unflinching in his Christian integrity, loyal to his beloved denomination, a man of God and mighty in the scriptures; Daniel A. McGregor, the youthful Principal of your Theological School, whose sun went down, alas, too soon; beside whose pillow in a New York hospital, some of us stood and watched and wept and prayed, and felt that he must not die, but—

"Despite the prayers and tears and earnest pleading  
And piteous protests o'er a hero's fall,  
Despite the hopeful signs our hearts misleading,  
Death cometh after all."

John Harvard Castle, so large of heart and gentle in spirit and wise in counsel, bringing his every sympathy and interest to the country of his adoption and joyfully laying down his life for the cause of Christ among you. This church and yonder University and a grateful denomination remain his imperishable monument. But why repeat? For time would fail me to speak of Caldicott and McDermant and Fitch and Duncan and Lloyd and Gilmour, and Edwards and Brierley, and scores of others; men who through faith wrought righteousness, obtained promises, counted not their lives dear unto themselves, finished their course with joy, and have entered into the rest that remaineth.

The ground over which we have been traversing has grown holy beneath our feet. We have felt as if we have been going through a sort of eleventh chapter of the Epistle to the Hebrews in the Canadian Baptist History, and that that chapter is ended and passed with the first quarter Centennial of your Foreign Missionary history. With the beginning of your second quarter, you have passed out of the eleventh chapter into the twelfth, "Wherefore seeing we also are compassed about with so great a cloud of witnesses, let us lay aside every weight and the sin which doth so easily beset us and let us run with patience the race that is set before us, looking unto Jesus the author and finisher of our faith, who, for the joy that was set before him endured the cross, despising the shame, and is set down at the right hand of God."

The task which you have assigned me is finished, how imperfectly none of you realize as fully as I do myself. Our pathways again diverge. Yours to your blessed work throughout my native land; mine to the great city where it is my honor and joy to labor for Christ and to the country of my adoption where God in His Providence has called me. Suffer me to say this much. We have heard in these delightful meetings of what Baptists are doing in other lands, and our hearts have been stirred with the story. I honor the Baptists of Great Britain for their noble history and their imperishable work. My heart warms with gratitude and my life is stimulated over the rapid growth and the limitless possibilities and the ever brightening future before our denomination in the United States. But take them for all in all, in proportion to their number, their wealth, their opportunity, I am aware of no people who are doing a better work, and the world over I recognize no prouder name than that of Canadian Baptist.

We are living in a wonderful age. I am a pessimist neither in philosophy nor in religion. Never did Christianity look up upon a bluer sky or out upon a brighter prospect than she does to-day. The past thirty years have been probably the most wonderful that our world has seen since the days of the apostles. Let a man stand up in the year 1860 and predict that inside of thirty years all the serfs of Russia would be liberated; the broken up fragments of Germany would be united into a mighty military Empire; France would become a Republic; the fetters would be broken from the limbs of four millions of slaves in the United States; Japan would have a Constitutional Government; the heart of the dark continent would be disclosed before the astonished gaze of the civilized world; the temporal power of the Pope would be destroyed, and that little children would be singing to-day on the banks of the tawny Tiber within the hearing of the prisoner of the Vatican "Come to Jesus just now"—let a man stand up thirty years ago and predict all this, and it would be put down simply as a madman's dream. Yet the impossible has taken place, and we are standing on the threshold of yet greater things. Our work in Foreign Missions is yet only preliminary and preparatory. We have been exploring heathen countries, becoming acquainted with the climates, learning the customs of the peoples, and discovering the strategic points. We have been reducing languages to writing, and compiling dictionaries and preparing grammars and translating scriptures. Thus far we have only been getting ready. The day is at hand, and I believe that many of us will live to see it, when the burst of glory that was seen among the Telugus will be a matter of constant occurrence in hundreds of lands, and nations will be born unto God in a day.

"I hear hope singing, sweetly singing,  
Softly in an undertone,  
Singing as if faith had taught her,  
It is better farther on.

Night and day she sings the song,  
Sings it while I sit alone,  
Sings so that my heart may hear it,  
It is better farther on."

It was at the battle of Cold Harbor in the late Civil War on the other side. It is said that General Grant summoned a council of his officers at midnight to deliberate what to do. Through the drizzling rain, they came in the darkness to his tent which was only lighted up by a solitary candle. Each officer was asked in turn what he would advise. Every one of them urged a suspension of hostilities. They must stop: They must fall back. This slaughter was awful. They could not stand it. When they were all through, General Grant handed to each one of them a sealed envelope with instructions to break the seal and read the contents when he got back to his tent, and when they returned under their own camp lights, they read each the thrilling words "Advance in solid column early in the morning."

One epoch of your history is past and you are now standing on the threshold of the new. Clasp each other with the grasp of reassuring confidence, with the voice of your great Commander rallying you as with a battle cry, keeping pace with the onward march of His providence under the broad blood-stained banner of the Cross, forgetting the past and reaching out to the future, step to step, heart to heart, life to life, shoulder to shoulder, "*Advance in solid column early in the morning.*"



## CLOSING ADDRESS.

**T**HIS was delivered by Prof. T. Trotter, of McMaster Hall, on the subject "Our Present Missionary Problem." Prof. Trotter spoke in substance as follows: Mr. Chairman, and Christian friends: It must seem to many of you, after two days so rich and full, that nothing can remain to be said. What side of the more general subject of Christian Missions, or the more particular subject of our own Mission, has not been touched upon? What chord of feeling has not been swept again and again? I am to speak on "Our Present Missionary Problem." But have not the brethren been speaking to this subject, in ways more or less direct, through all the sessions of these interesting days? What can I do? If some man of skill and power were here, he might gather up the materials of these days, and forging them into a single mighty shaft, send it singing home to every heart. But, Mr. Chairman, my attempt must be of a less ambitious sort. These days have been the preaching of a mighty sermon. There has been exposition sound and searching. There has been argument, solemn and weighty. Facts and figures have been marshalled in impressive array. Christian biography, and history, which as Carlyle says, "Is the essence of innumerable biographies," have been drawn upon for materials rich, warm, and inspiring. I say these days have given us a mighty sermon; I am simply to add a word of practical conclusion.

Perhaps there is a word remaining yet to be said. Imagine Craig, and Stillwell, and Davis, and Garside, and Laflamme, and the other five brethren who are with them—imagine these, and those noble women, their fellow-helpers in the Gospel, present at this conference. Think you that they would be satisfied if we should propose to stop just here? Quite sure I am that, while very thankful for what has already transpired, they would be unwilling to see these meetings close until the question had been put and answered: Brethren, what are you going to do? When we speak of

## "OUR PRESENT MISSIONARY PROBLEM,"

our thought is not of the larger problem of the world's evangelization. That is our problem. But inasmuch as we Canadian Baptists are but one organization out of some hundreds who are laying this problem to heart, since we are comparatively few in numbers, and comparatively weak in resources, God has in His providence allotted to us a section of the greater field, upon which we may focus thought, and affection, and effort, with reasonable expectation of practical results. This section lies in the Telugu country in India, and our immediate practical problem is: How, in the shortest possible time, to give the Gospel to the Telugus of this generation?

The Telugu country, a portion of which God has pre-empted for Canadian Baptists, and committed to their care, is, as you know on the eastern coast of India, in the Madras Presidency. The Canadian portion embraces a stretch of country 250 miles in length, by an average of 40 miles in depth, having a population of 3,100,000, living in 6,000 towns or villages. When I say "pre-empted," my words will be explained if I read a paragraph from the tract recently addressed to us by our missionaries. Here are the words I wish to quote: "The mission field, being so extensive, and the laborers so few, these few cannot afford to run foul of one another's attempts. All must work in unison. And it is found that unity in action is attained, and most easily preserved, by apportioning to the various forces in the field, particular districts. Now, in the unconscious partitioning of the work it has pleased God to pre-empt for us the region of which we have spoken. For, besides ourselves, there are no others who are making, or are likely to make provision to give the Word of Life to these people."

I shall assume that the responsibility for the field described is divisible equally between the Baptists of the Maritime Provinces and ourselves. Our immediate responsibility is for the evangelization of 1,500,000 Telugus.

What have we done towards discharging this responsibility? You have heard the history of our mission told in noble words to-night. I need not repeat it. I wish to call attention to the present force upon the field. We have in India ten ordained missionaries, with six lady helpers. One of these missionaries has only just gone. Two others of them have but just begun to use the language, while next year two of the veterans must come home on furlough. Say we have eight men. Now what does this mean? It means one male missionary to every 200,000 of the population.

Let us rejoice that from such small beginnings and in so few years our force has grown to what it is. But the frightful inadequacy of it for a speedy evangelization of the 1,500,000 committed to our care must be apparent to all. Let our brethren on the field speak to us from the pages of their tract on this point. (Here Mr. Trotter read from the missionary tract several pages in which the inadequacy of the present force is most vividly and impressively set forth).

But these missionaries have not only declared the utter inadequacy of the present force in the field, but they have given to us a judgment as to the necessities of the case, and have sent to us twice over a most solemn and heart-searching appeal. In other words they have suggested

#### A SOLUTION.

They believe, as we believe, that the Telugus must be evangelized chiefly through the agency of native evangelists. But before you can have native evangelists and pastors you must have native converts. And when these have been secured, coming as they do from the lowest classes, the outcasts, what long and patient training there must be before they can themselves become preachers, teachers, and pastors, in any effective sense. And the judgment of our missionaries is that, to at all occupy the country with a view to its speedy conquest, the smallest force of Canadian missionaries that can be thought of is one ordained missionary to every 50,000 of the people. Given such a force with each man located at some strategic point, and utilizing every native helper available, and the missionaries believe that within this generation the Gospel can in a real way be preached to "every creature" in their land.

And now, on the ground of our Lord's commission, this devoted band appeals to us to recognize our obligation and to make it possible for this to be done. Does any one believe that they have asked more than our Lord's commission contemplates? Does any one believe that they have exaggerated the obligation under which we rest? Does any one doubt that the pages of this tract were inspired by Jesus Christ? Earth-shaking earnestness such as this in a matter such as this, can have but one source. This message is not the message of men and women moved by mere natural impulses. It is of a surety the message of the Risen One, who on the mountain, long ago, said: "Go ye into all the world and preach the Gospel to every creature." The tones of that ancient message had grown faint through the centuries, but in these last days Jesus Christ has again appeared among His people, and moving in the hearts of some of them, has filled out the tones of that great word once more, and who shall doubt that we have heard His voice? If this be our view, then

#### OUR CONCERN WITH THE PROBLEM

is not to suggest a solution, but to take up the solution suggested, and give it practical effect.

This solution involves first a demand for *men*. If the Telugus of this generation, who have been committed to our care, are to get the Gospel in a

real way, twenty men additional to those already on the field must speedily be sent out. Can the men be found? I believe there is here no insurmountable difficulty. There are numerous signs which are full of encouragement.

Only six years ago the Volunteer Missionary Movement had its rise. Up to date it has invaded in the United States and Canada, not less than 350 colleges and Universities, and numbers upon its roll 7,000 of the pick of college life. Through the influence of this movement Acadia has a mission band of seventeen, and McMaster a mission band of ten, meeting weekly to re-consecrate themselves to this great work. And this movement is but begun. Note another general fact. There never was in the history of the Baptists of Canada such promise of ministerial students as there is to-day. In Toronto Baptist College our senior and middle classes are small, owing to the fact that they were formed during the recent afflictions through which the institution passed. Our junior class, however, which came in last fall, is equal to the largest that the college has ever had. This class will become our middle class next year, and if we may judge by correspondence already had, next year will bring us the largest junior class the college has ever enrolled. This is the more significant when you remember that simultaneously with these, large classes are gathering year by year in the Arts Department most of whom have the ministry in view. Depend upon it the tide is rising which will bring ever increasing numbers of young men into the ministry. Many of these will be needed on the home field. But think you that in all this God has no thought of the foreign field? And then, I don't know how it is with you, but I know dozens of men and women, whom God has blessed with children, who are coveting for their little ones, above everything else, that God would accept them, and thrust them into this great work. I believe that the question of men is no longer a serious practical difficulty.

But the solution proposed demands not only men, but *money*. The twenty men needed cannot reach India without money. When they get there they cannot live upon the wind. Nor can they work to advantage without compounds, mission houses, etc. It means a big outlay of money. Our expense last year, roughly speaking, with ten men and six lady missionaries, was \$25,000. To bring up our staff to what the missionaries ask, means multiplying the men by three, and the expenses by three. The expense would then be \$75,000. A large sum! Very large, in comparison with what Christians have been in the habit of giving, but not large surely in comparison with the demands of the work, or the financial possibilities of God's people. The \$25,000 we gave last year looked large, and yet what did it represent? It represented for the 35,000 Baptist church members in Ontario and Quebec, about seventy-five cents a head. If we raised \$75,000 a year for this work that would represent not more than \$2.25 a head. An unreasonable amount! Do we not almost blush for its littleness, when we hear it thus stated? Do you know what the Moravians give? Out of their poverty, for they are poor people, poor many of them almost to the verge of beggary, they give, annually, not less than \$15 a head, and have been doing this for more than a century.

You may say that this calculation at so much a head is open to objection. I am aware that the contributions of last year did not come in any such way. Some here gave perhaps their hundreds to this work; while among the Baptist membership of this Province, let it be said with deep humiliation, there were whole churches that did not give a cent. I am aware that there were widows, who, in giving their mite, gave their all; and that some who gave far beyond the per capita rate I have mentioned, never missed their gifts. I am aware, too, that the call for help in this direction is not the only call that is made upon the beneficence of God's children. But when we think of the



general diffusion of wealth, and the almost universal possession of material comforts, surely such an estimate as is herein contemplated is neither impossible nor unreasonable.

Brethren it can be done, if we make up our minds that it shall be done. I will tell you what we have got to do. We must come to regard this work as imperative. We seem now to say I must have a house of such and such a size; I must have an outfit of such and such a quality; I must have this convenience and I must have that; nay, I must have this luxury and I must have that; and I will give what I can to save to the heathen. This, I say, must be reversed. We must bring ourselves to say I must give for the salvation of the heathen, and if after that I can afford this or that convenience, or this or that luxury, then, and only then, may I have it. The work of God must be the first charge upon our incomes. What a passage that is in the 4th Chap. of Eph., 28th verse where we read "Let him that stole, steal no more: but let him rather labor with his own hands working that which is good, that he may have whereof to give to him that is in need." This thought of the succor of the needy, and the salvation of the lost, as a first charge upon our incomes, is, in the Scriptures, not exceptional but normal.

And where is this reform to begin? Surely it should begin with us Professors, and Ministers, and Deacons, to whom it has been given to lead the people in spiritual things. We dare not urge upon others that which we ourselves fail to practice. Or if we do, then it can be but to evoke the taunt—"Physician heal thyself."

Oh! in many ways many of us might husband money for the Lord without ever feeling the pinch of keen self-sacrifice. But I forbear to enlarge. Let us not be judges one of another, but let each man judge himself, that he be not judged of the Lord.

But more important than the demand for men and money is the demand for *a deeper and fuller spiritual life* in our own hearts, and throughout the churches. The missionary spirit: the willingness to give our time, our talents, our money, ourselves, for the salvation of others, is the spirit of Jesus Christ. If we have it, it is because He has imparted it to us. The degree of which we have it is the measure of the degree to which we have partaken in Christ. Let there be spiritual life, deep, and intense, throughout the churches, and men and money will come in unstinted supplies.

We sometimes hear men talk as if the presentation of facts and motives was all that was needed to secure from God's people an adequate response in this great work. And so it would seem. And yet, strange to say, there are multitudes of God's people who are acquainted with the facts; who believe it is Christ's will that this work should be done; who believe that God's glory is involved in it; who believe that the present and eternal weal of unnumbered multitudes is at stake; and who yet can be content to give a pittance, or may be nothing at all. Oh! no, what we need is a deeper piety, and a fuller spiritual life. For this we must pray, for this we must labor, that, when motives are urged, the Spirit of Christ in His people may make them imitators of Him, "Who though He was rich, for our sakes became poor, that we through His poverty might be made rich." Here, again Professors, Ministers, Deacons, yea, all the people must lay this to heart—the fundamental demand is for a deeper piety.

We must ennoble the conception of what salvation is. It is not simply salvation from hell, but salvation from selfishness. It is not such a

sipping at the fountain as shall save our own souls from perishing, but such a drinking in of the life and spirit of Christ as shall cause us, in our measure to think as He thinks, to feel as He feels, to purpose as He purposes, and to imitate His consuming self-sacrifice. "I am come," said He, "that they might have life, and that they might have it more abundantly." Oh ! for this more abundant life ! then would the witness to this great work prevail, and Christ's people be swift to do His bidding.

Thus, brethren, I have set the problem before you. I have shown you the proposed solution, with its triple demand. Shall we seek to meet these demands, and give practical effect to the solution ? We dare not go back. We cannot stand still. We must go forward. Shall we not command the Board to go forward ? The spirit of Carey seems to be speaking once again : "Lengthen your cords, strengthen your stakes ;" "Expect great things from God, attempt great things for God." God grant that we and all the people may have grace to say, amen, and amen.



*N. B.—Will not every reader of the foregoing pages remember that the Board needs \$25,000 to meet the regular demands of the present year, and that \$10,000 more is urgently called for as a Carey Centennial Fund. This is absolutely necessary to the opening up of the new stations for which the men are now ready.*



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